

THE DEFENDER

Magazine



March 1945

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GERALD B. WINROD • EDITOR

One Red Rose Forever

... Announcing the Book, "Henry William Stiegel" . . .

The book "Henry William Stiegel," by George L. Heiges, holds on appeal for many types of people, particularly Bible-believing Christians. Every follower of Christ will be charmed by its message. No straight-thinking American, who properly evaluates the Church life of his Country, will be able to lay it down until the last page is finished.

IT WAS during the year 1680 that William Penn first invited the sturdy people of the Rhineland to his colony in America. He promised them permanent freedom from the tyrannies of Europe. Henry William Stiegel was one of a small group of German emigrants to reach Philadelphia in August 1750.

All were required to take an oath, as evidence of their good faith in choosing Pennsylvania a place to live. Stiegel, young, energetic and eager to seize every opportunity for advancement, stood before Mayor Thomas Lawrence on August 31, 1750. Accompanied by his widowed mother and an eleven-year-old brother, he swore (1) allegiance to King George II, (2) adjuration of the Stuart claimants to the throne and loyalty to the King, (3) fidelity to William Penn and obedience to the laws of the province.

The date and place of Stiegel's birth are no longer matters of question, for the reason that an old family devotional book was found in the State Library at Harrisburg, Pennsylvania. Entitled, "Das Under Buch Vom Wahren Christenthum" (Elementary Book of True Christianity), and published in 1664, it contains among other personal records, this entry: "Henry William Stiegel, born May 13th, 1729, Cologne."

Before the unearthing of this family record, Mannheim, Germany was believed to have been his birthplace. It was also accepted as fact, that Mannheim, Lancaster County, Pennsylvania, was named by him, in honor of his native city. There now remains no doubt that Cologne was the place of his birth.

The title "Baron" is invariably associated with Stiegel's name. For instance: A leading hotel in the city of Lancaster, calls one of its main dining rooms, the "Baron Stiegel Room." However, no proof exists that he was actually a Ger-

man baron. The appellation seems to have developed without encouragement on his part. But tradition of the Stiegel baronetcy has persisted, due most likely to the baronial splendor in which he lived—the display of wealth, pomp and power with which he was surrounded.

The Author says: "Neither he nor his friends at any time wrote anything in documents or letters indicating that he was a member of German nobility." The nearest approach to such a claim is the tradition that he caused the following inscription to appear on some of the stoves he manufactured:

"Baron Stiegel ist der Mann, Der die Oefen giesen Kann," ("Baron Stiegel is the man, Who can make the stoves").

If this slogan was ever engraved on stove-plates from his factory, it was probably placed there facetiously.

★

HENRY William Stiegel's first employment in the new world was at the Elizabeth Iron Furnace, situated in an enchanting little glen at the northern edge of Lancaster County. Jacob Huber, an ironmaster from Europe named the enterprise after his daughter—a brilliant girl who, within a year, became the wife of the young emigrant.

A Huber-Stiegel partnership was formed to manufacture more and better stoves. The arrangement continued four years, after which the elder of the two seems to have disappeared from the scene. In those days, the stove business was a comparatively new and lucrative profession. Huber is said to have placed the following inscription on the walls of Elizabeth Furnace:

"Jacob Huber ist der erste Deutsche Mann, Der das Eisen werk vollfuren Kann," ("Jacob Huber is the first German who knows how to make iron work").

Mr. Heiges says: "Very likely he was right in his claim that he was the first

German ironmaster in America. Before his time many fine stove-plates bore German inscriptions, but a study of the furnaces from which the stoves came indicates that the masters were all Englishmen. We cannot prove that the above inscription was on the wall of Huber's furnace. Part of the inscription may be seen on an old stoveplate at the famous Ephrata Cloisters, where Conrad Beissel, Peter Miller and their associates lived a monastic life in colonial and Revolutionary days. This inscription which is really an advertisement, marked an innovation in stove-plates."

Stiegel made quick, rapid strides toward success. In an incredibly short time he became one of the most outstanding figures in the colonies. The first sorrowful experience, which was to be followed by many others, came when his young wife died ten days after the birth of their second child. Her body was laid to rest in the graveyard of the Emanuel Lutheran Church in Brickerville, a mile from the lovely Elizabeth Furnace glen.

Brickerville was named for the Bricker family which also settled in this area. A distinguished descendant of this clan was a candidate for Vice President in the national election of 1944.

The following striking epitaph, written in a mixture of Latin and German, appears on the tombstone of Elizabeth Huber Stiegel:

"Here rests Elizabeth lifeless, given over to worms so long until Jehovah shall call her to another life. God has already freed the soul from the fetters and thralldom of sin through the love and wounds of Jesus. And this is the praise given to her by posterity. Elizabeth, the daughter of Jacob Huber, died at her father's house. She was born the 27th day of March, 1734. She married Henry William Stiegel the 7th day of November, 1752. She died the 13th day of February 1758."

★

STIEGEL became a wealthy landowner. He is described as a "real estate speculator in a grand manner." To be sure, he needed timber to provide a continuous supply of charcoal. An inventory, made in his own handwriting,

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THE DEFENDER MAGAZINE

March, 1945

The Only Solution For World Problems

Dr. W. B. Riley . . . Minneapolis, Minnesota

The text of a sermon preached in the First Baptist Church, Minneapolis, Minnesota, Sunday Morning, February 11, 1945.

"BEHOLD, I come quickly; and my reward is with me, to give every man according as his work shall be."

"I am Alpha and Omega, the beginning and the end, the first and the last." (Rev. 22:12, 13).

In coming back to this loved pulpit today, and to the sacred desk behind which I stood for forty-five consecutive years, and to a people most of whom I have baptized or welcomed into fellowship with my right hand, I am keenly conscious of my responsibility to discuss for you a subject that will lend something of counsel, as you face your problems, and add something of cheer as you look out upon a world being baptized in blood.

If it were not for such Scriptures as are contained in this very text, thoughtful men and women could lose heart and hope, and pessimism would become a plague. It was that fact that fixed my choice on Revelation 22:12, 13, the wonderful words of our risen and heavenly enthroned Lord. He spake these, not from the Mount in Galilee, but from His place at the right hand of the throne: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last."

With my usual homiletical habit I sat before this text to ask, "What great truths does it teach?" And immediately its language answered, "At least these

three: Christ's Return, Christ's Reward, and Christ's Reign."

CHRIST'S RETURN

"Behold, I come."

But the Man in the Glory, our great High Priest at God's right hand, is the same Man who trod the hills of Judea, walked the paths of Galilee, and from the mountain where He held His post-mortem tryst with His disciples, spake, is evident in the continuity and perfect accord of His speeches, while in the flesh, and His declarations from the heavenly throne. It was He who said to His devoted disciples, destined shortly to the sorrow of separation,

"Let not your heart be troubled: ye believe in God, believe also in me."

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

"And if I go and prepare a place for you, I will come again" (John 14:1-3).

That promise, "I will come again," was not dashed to the earth in His cruel death. It was not discounted nor made in the least questionable by His cry on the cross, "It is finished." It was not forgotten while for three days He slept in the grave. Almost 2000 years have passed since He uttered the record in John 14:3, but the promise is not made uncertain by the passing of centuries.

He will surely come!

In fact, those of us who belong to this

generation are seeing with our own eyes transacted the very scenes that He depicted more than nineteen centuries ago. We are witnessing the fulfillment of prophecy that He uttered before the hissing sounds of cruel enemies' "Crucify Him; Crucify Him," smote His sensitive ears! It was none other than He who said of the very period that Paul names the "last days" in which "perilous times shall come" (II Tim. 3:1), then "ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not yet . . . Nation shall rise against nation, and kingdom against kingdom . . . fearful sights and great signs shall there be from heaven . . . For these be the days of vengeance, that all things which are written may be fulfilled. . . . Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken" (Luke 21).

We are not only in the day when men's hearts are failing them for fear of those things that are coming upon the earth, but in the day when that heart-failure has occasion indeed. Not in wars that baptize a world in blood alone, but in the literal and accurate fulfillment of prophecy concerning predicted attendant evils. In all the history of the Church there was never a greater defection from the faith than now. Unitarianism, the sinister denial of His virgin birth, His miracle working, His atoning sacrifice, His recorded resurrection, and His multiple-witnessed ascension, has bored from within, until the Church itself is honeycombed. Disturbance is its continual estate, literally ful-

—Turn To Page 4.

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filling the prophecy that anticipates the day of the Lord of which Paul wrote to the Thessalonians, "That day shall not come except there come a falling away first" (II Thess. 2:3).

When one lives as I have lived over the period commonly assigned to three generations, and sees his familiar fellow-believers, including great outstanding pulpiteers, capitulate to unbelief in ever-increasing numbers, he comes to a new comprehension of the Master's question: "When the Son of Man cometh, shall He find faith on the earth?"

When one takes up the newspapers and the leading journals of the day, or listens to the orator of the hour, and finds that the voices are all pleading the dream of a great unification of nations, and when one remembers that only a few years ago a world-wide movement struck the Church, and the very men who questioned the authority of Scripture and denied the deity of Christ, led in the endeavor to unify the skepticism and Religion of the age under the term, "inter-church," an amalgamation of faith and unbelief, and wed "the Church" and "the world" by an unbiblical marriage; and when one now adds to that the present popular plan of taking the world over, Church included, placing all in the hands of a few mortals, for remaking, if he have any knowledge of the Bible at all, he realizes that Internationalism is only another term for the unification of

ideals and thrones that must pave the way for the coming of the Antichrist.

The sure promises of the coming day exist in the deepening darkness of the later hours of the night. This leads me to say what the text further suggests:

He may soon come!

As an interpreter of Scripture, I do not hold nor believe that this phrase, "Behold, I come quickly," refers to immediateness, but rather to suddenness! The New Testament never taught that Christ would come shortly, but it did teach that He would come suddenly.

In the Parable of the Pounds, a certain nobleman goes "into a far country to receive for himself a kingdom, and to return" (Luke 19:12). Such journeys, with their important transactions, are not accomplished quickly.

In the parable of the Ten Talents the Master expressly said, "After a long time the lord of those servants cometh, and reckoneth with them" (Matt. 25:19).

Jude writes of mockers "in the last time," who should walk after their own ungodly lusts; and he enjoins upon believers, "keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life."

While Peter distinctly says, "In the last days scoffers, walking after their own lusts, and saying, 'Where is the promise of His coming?'" shall rise!

The reason, therefore, for believing that He is near now, is in fulfilling prophecy, clearly indicating that "the last days" are on. Feasting was never

so full, drinking never so popular, marrying never so frivolous as now. "As in the days of Noah, so shall it be at the coming of the Son of Man."

The four world monarchies of Daniel's interpretation of Nebuchadnezzar's dream have gone. History is in the foot if not in the toe period, and the only needful event that must occur to close this age is "the manifestation of that Wicked One" and the Revelation of the Glorious time when the Stone shall fall from heaven, grind those feet to powder, and become itself the mountain of His administration, filling the whole earth.

The world is now in the throes of its second universal war. We all said but yesterday "one woe is past; and behold, there come two woes more hereafter" (Rev. 9:12).

Today we are hoping that the second woe approaches its end. If so, there remaineth but another. One more ride on "the pale horse" by the monster Death when "Hell shall follow with him," and power shall be given over the fourth part of the earth, to kill with sword and with hunger and with death and with beasts! Then we will be ready for the breaking of the fifth seal: and the voice of them that were slain for the word of God, crying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

And the answer of the sixth seal—"the earthquake," "the blackening sun," "the moon become blood," "the stars falling," "every mountain and island going out of its place" and "the kings of the earth, great men, rich men, chief captains, mighty men, hiding in the dens and in the rocks of the mountains, and crying to the mountains and the rocks, 'Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?'" (Rev. 6:16, 17).

Reason seems to back Revelation at this point. The progress made in death-dealing instruments of war, in the last quarter of a century could not be equalled in the next twenty-five years, the period commonly fixed by the military leaders of the hour for a possible repetition of this holocaust of blood, without accomplishing for the earth exactly what prophecy attributes to the battle of Armageddon. All of this would be a dark prospect indeed if it were not for the saving and glorious fact that when that worst of world-calamities comes, Christ will come with it; and with His coming, world calamities, such as the sins of men have plunged us into at present, will end.

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By Lt. Gen.

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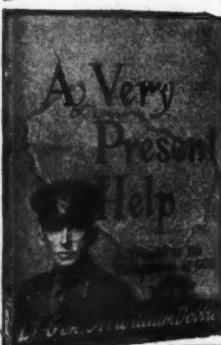
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We do well, then, to join with John in his great "Amen; even so, come Lord Jesus" (Rev. 22:20).

The weary waiting Church of God has this inspiring promise that He will not fail it. "In an hour when you think not, the Son of Man cometh."

Then

CHRIST'S REWARD

Our text reports Him as saying, "My reward is with me to give to every man according as his work shall be."

His reward is certain!

There are some people in the world and not a few of them in the Church who are always concerned lest they be overlooked, lest they should not receive the desired attention, lest their talents should not be duly recognized, lest they should fall short of their just reward. Well, beloved, whatever may be your fate in the Judgment and at the hands of men, the one certain thing is that He "who knoweth all" and "doeth all things well" will not fail you.

He cannot fail, for He is God; He cannot fail, He pledged His Word; He cannot fail, He'll see you through; He cannot fail, He'll answer you.

His reward will be correct!

"To give to every man according as his work shall be."

There will be no injustice in the White Throne Judgment, neither toward the Lord's people nor yet even toward His enemies. I do not know whether the same weakness exists now that was common in my student days. I seldom or never knew a student that failed at college or seminary, but he felt the professor had not treated him fairly. He even imagined that the teacher that "marked him down" as he phrased it, had some personal grudge against him. And with the wicked, at least, it will be so in the final Judgment, for will they not be saying, "Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" (Matt. 25:44).

But with the saints of God it will be another song, one of gratitude, yea, of sweet surprise. His grace will exceed all their expectations, and they will be saying, "Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?"

"When saw we thee a stranger, and took thee in? or naked and clothed thee?"

"Or when saw we thee sick, or in prison, and came unto thee?"

"And the King shall answer and say

unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:37-40).

"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

What a stimulus such a thought should be to the service of the saints! What an inspiration to every soul-winning individual or other form of service suggested by our King!

Dr. A. B. Simpson, my friend of forty years ago, once said, "Perhaps from the ranks of the saved He shall call forward the souls that we have won for Christ, and the souls that they in turn had won, and as we see the issue of things that have, perhaps, seemed but trifling at the time, we shall fall before the Throne, and say, 'Not unto us, O Lord, not unto us, but unto Thy Name give glory!'"

—Turn To Page 6.

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Let us fear not, then, that our acts will fail of proper evaluation, or our claims of appreciation; for it was the Master Himself Who said, "Thine aims may be in secret, but the Father which seeth in secret shall Himself reward thee openly!"

When this war is over and the men come marching home, there will be many of them with insignias of valor and rewards of courage blazoned upon the shoulders and the breasts of their uniforms, voicing to the world their exhibits of bravery and their exploits in victory. But many a private whose deeds were never noticed, but whose courage and daring was of the highest, may pass unheralded by the judgment of human officialdom and public eclat. Let it be so, if it will, and it must; but be assured of this, that it will not be true when He comes as our Deliverer, sits as our Judge: His rewards are just. Then the high private, yea, the unknown soldier, shall be remembered.

"Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10:42).

Yea, in this time when the very testimony of faithful witnesses to the truth endangers them before unjust judges and in prejudiced courts, knowing as we do that as the end of the age approaches, persecution will be revived and multiplied, we should not forget that "If we suffer with Him, we shall also reign with Him" (II Tim. 2:12), nor fail to recall this promise, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven" (Matt. 5:11, 12).

We come now to

CHRIST'S REIGN

"I am Alpha and Omega, the beginning and the end, the first and last."

In other words, "I am all." Is that egotism? No! That's Revelation! He was in the counsel of God when it was said, "Let us make man" (Gen. 1:26). He was at the beginning of the eternal ages.

It is His right to reign over the earth that was formed by His hand and

brought into existence by the Word of His mouth, and He will yet reign.

Satan's rebellion that cost him his place in heaven left him, as Hitler now finds himself, in possession of but a small globe in a universe that approaches, if it does not compass, the Infinite; and as the Nazi Rebel sees his dominion daily reduced and destined eventually to be stripped entirely from his hand, leaving him without throne or power, destined even to disgraceful death; so the Adversary faces the hour when his reign on earth will be ended, he himself cast into the pit, sealed there for a thousand years, and the crucified hand of his Creator will take over all world government, sit upon a throne that governs from sea to sea, and deliver the edicts that shall bring righteousness to the behavior of men, peace to a battle-scarred world, and prosperity to the children of God; or as Paul wrote to the Corinthians concerning the Christ, "He must reign, till he hath put all enemies under his feet" (I Cor. 15:25).

His sovereignty then will be complete (Col. 3:8).

The world's crown awaits God's Christ. The prophet long ago pronounced that certainty.

"The government shall be upon His

shoulder: and His name shall be called Wonderful Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

"Of the increase of his government and peace there shall be no end" (Isa. 9:6, 7).

Newell Dwight Hillis once said of John Ruskin, "No other man had in him the divine rage against iniquity, falsity, and baseness that Ruskin had," but he forgot, for the moment, the Man, Christ, whose righteous wrath against them all will eventually subdue all to righteous reign.

What a sobering thought! That He is yet to administer all the affairs of men, that He Who looks not upon the outward life but upon the heart is shortly to come and prescribe conduct! How profoundly that fact should affect our daily behavior!

Phillips Brooks, once referring to this idea, said, "Oh, my dear friends, if you knew the Lord were coming to you tomorrow, would you not desire to be free from all base feeling, from fear and flurry, from defiance and from dread, from exaggerations and depressions? Would not that sure consciousness be elevation, refinement, solemnity and broadening of life? Would it not be the end of frivolity, the release of charity, the kindling of hope? Yea, all of these?"

Finally, His reign will be competent.

When in the mountain at Galilee He met His disciples and they fell at His feet to worship Him, He said, "All power is given unto me in heaven and in earth."

He anticipated the day when He should return to prove His claim, and although He commissioned them as missionaries to "the uttermost parts of the earth," as bearers of good news to the last man, He knew full well that their work would only be of ecclesiasticism, the calling out of a people for His name: and, that at the best, man's endeavor could never redeem a world, steeped in sin and administered by Satan. He knew then that He must return in person, dispossess and cast down into the pit His Adversary, rebuild the throne of His father David, regenerate and reform a disfigured world.

I have been saying to a multitude of audiences lately as I travelled and delivered to them a sermon that I preached some months ago to you on "Can Moral Man Right a Wrecked World?" what I

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dare repeat here this morning, although it is not so applicable to this congregation as to the many that I have faced in my travels. Here young people attend Church services in large numbers. Here even the children in some measure, have been accustomed to visit the pews of this Church, and consequently have enjoyed in the years of the past the profitable and inspiring experience of listening to great men I called to this pulpit, who have preached the glorious Gospel of the Mighty God. But in the average Church it is not so.

I have faced audiences of 1500 to 2000 where the children between the ages of eight and fifteen could be counted on the fingers of two hands, and I have thought with bitter regret, "Oh, what deprivation is being visited upon a rising generation in that it knows so little of the inside of a sanctuary, and hears so seldom the clarion call of God's mightiest ministers!" I have even dared, in certain prominent pulpits to say, "I wonder if your children could this morning name for me five prominent ministers that they themselves have heard, including all denominations?" And then I have with gratitude rehearsed my own experience as a child and as a young man, when never a Sunday but I sat with the grown-ups from a time so far back in my youth that I cannot recall my age, and gave audience to men who delivered their very souls in eloquent presentations of the Truth.

The very country in which I grew up in Kentucky held a large number of such orators, and I sooner or later heard the last one of them. Before I had gotten beyond my boyhood, I had been at the feet of Broadus and Boyce, and Eaton, and of Hawthorne. Shall I ever forget the face, the form, the eloquence of any one of them, especially of the last? Six feet, three inches tall, his hair as black as a raven's wing, his voice capable of a zephyr's whisper, also of thunder that shook a mountain. To that time I had never heard his equal for eloquence, but only a little later there came the mighty procession of the world's greatest, and I never missed one of them—Beecher, Talmadge, Parker from London, George Lorimer of Boston, B. H. Carroll of

Texas, the giant among giants; Dixon, Trueitt, and others of my own generation. Oh, what goodness of God to have thus permitted the boy and the man to thrill under the words of such divinely appointed and Spirit-filled orators!

I listen in to the Quiz kids, and I stand all amazed at their knowledge of football experts, baseball heroes, pictureshows favorites, historic incidents, mathematical problems; and I have just about decided to send in a question of my own for these world-smart youngsters, Joe included. "Name ten outstanding preachers of yesterday, or even today, and tell in what pulpits they are located." Don't give me away, lest they study up for the occasion!

But I conclude with the reference to just one of them—old Joseph Cook of Boston, one of the orators of my youth. I remember when I saw him first. He was no beauty to look at, and no swell dresser, by any means; short, stocky, almost slouchy in appearance; his coat hung on him as does the coat of the scarecrow in the back garden, and his trousers bagged at the knees until one was reminded of the Minnesota Swede who saw a fellow with such unpressed pants, standing at the edge of the sidewalk, and after watching him for a minute said, "Friend, if you are gonna yump, why don't you yump?"

Listen to this from Joseph Cook on "The Ultimate of America"; the fate of your own land!

"Once in the blue midnight, in my study on Beacon Hill, in Boston, I fell into long thought as I looked out on the land and on the sea; and, passing through the gate of dreams, I saw the angel having charge of America stand in the air, above the continent, and his wings shadowed either shore. Around him were gathered all who at Valley Forge, and at Andersonville, and the other sacred places, suffered for the preservation of a virtuous Republic; and they conversed of what was, and is, and is to be. The face of the angel was above the brightness of the lightnings, and the majesty of his words above that of the thunders, as he questioned who will go and heal America?

"Then came forth before the angel three spirits, whose garments were as white as the light; I heard the ten-thousand-times-ten-thousand call them by names known on earth—Washington and Lincoln and Garfield. And they said to the angel: 'We will go on earth and teach the diffusion of liberty. We will heal America by equality.' And the angel said: 'Go. You will be efficient, but not sufficient.'

"Then came forward before the angel three other spirits, whose garments were white as the light; I heard the ten-thousand-times-ten-thousand call them by names known on earth—Franklin and Hamilton and Irving. And they said to the angel: 'We will go on earth and teach diffusion of intelligence. We will heal America by knowledge.' And the

—Turn To Page 8.

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angel said: 'Go. You will be efficient, but not sufficient.'

"Then came forward before the angel three other spirits whom I heard the ten-thousand-times-ten-thousand call by names known on earth—Adams and Jefferson and Webster. And they said to the angel: 'We will go on earth and teach diffusion of property. We will heal America by the self-respect of ownership.' And the angel said: 'Go. You will be efficient, but not sufficient.'

"Meanwhile, under emigrant wharves

and crowded factories, and beneath Wall Street, and under the poisonous alleys of suffocated great cities, I heard the black angels laugh.

"Then came, lastly, forward before the angel three other spirits, with garments white as the light; I heard the ten-thousand-times-ten-thousand call them by names known on earth—Edward and Dwight and Whitfield. And they said to the angel: 'We will go on earth and teach the diffusion of conscientiousness. We will heal America by righteousness.'

"Then the angel arose, and lifted up his fair-gleaming hand to the heaven of heavens, and said: 'Go. Not in the first three, but only in all four of these leaves

from the tree of life, is to be found the healing of the nations—the diffusion of liberty, the diffusion of intelligence, the diffusion of property, the diffusion of conscientiousness. You will be more than very efficient; but not sufficient.'

"Then I looked, and I saw the twelve spirits which had gone forth, and they joined hands with each other and with the twelve hours, and moved perpetually about the globe; and I heard a Voice, after which there was no laughter! 'You are efficient; but, I am sufficient.'

What, then, is the hope of the Church? How can our crisis be turned to conquest? Christ's promise is the answer, "Lo, I come!"

Duties And Opportunities Of Chaplains

... By Chaplain A. J. McKelway . . .

THE DEFENDER,
WICHITA, KANSAS

DEAR EDITOR:

The other day I had the pleasure of attending a meeting of the denominational heads of the various churches where we discussed methods of procuring the number of Chaplains so urgently needed by the Navy in order to provide adequate religious guidance and leadership for its young men and women.

The man who talked to this group was Chaplain A. J. McKelway who had just returned from more than 21 months duty in the Pacific aboard the USS ESSEX, one of your Navy's newest carriers.

Chaplain McKelway's remarks were so impressive, and everyone in attendance was so deeply moved, I felt it was a message which should have the widest possible distribution both to laymen and ministers. Therefore, I am enclosing, for any use you may make of it, the address as written by Chaplain McKelway.

Yours most sincerely,

E. S. ROOT.
Captain, USN (Ret.)

Captain Root is associated with the Bureau of Navy Personnel . . . Office of the Naval Officer Procurement.

I HAD 21 months duty aboard the aircraft carrier, USS ESSEX, during which time we were in 13 separate combat engagements, seven of which were counted as "major," but none of which were "minor" in terms of the loss of pilots and air-crewmen. On my return a few months ago, I asked for duty in the Chaplain Procurement Program then being planned. I felt keenly the need of the men, whether ashore in the States, or ashore and afloat in the combat areas. I had experienced so deeply the enriching nature of this ministry.

The need of the men in service is obvious. They are separated from their homes, with all that that separation implies. They are away from their mothers and fathers, wives and children, intimate companions, from their churches and pastors, in short from all those human relationships which we take so much for granted but which are such a great source of strength and comfort and encouragement in times of any stress, confusion, danger, loneliness, and temptation.

Not only so, but they are separated from those dependable and strengthening relationships at the ages when they are most needed. (The great mass of service men are boys between 17 and their early 20's.) In addition, this separation is all the more significant because these boys are subjected to circumstances of the great stress, physical, nervous, spiritual, to circumstances of confusion, danger, loneliness. In these circumstances every temptation gains increased power.

There is another circumstance which emphasizes the need of these lads which I find comes as a surprising realization to most people—that is the tragedy of death which comes to them during this separation from their homes and loved ones. Of course, you understand that the tragedy of death means the death of someone dear—not one's own death.

For instance, I do not know how many times ministers, qualified in every way for the Chaplaincy, have said something like this, "Now, when the casualty reports will be increasing, I feel that it is

my duty to stick by my people and give them what comfort I can when the news of death comes." Often I feel that the minister is surprised, in some cases almost offended, when I remind him of the obvious fact that the lads in service receive about 4 or 5 times the amount of tragic news from home, death of mother, father, brother, sister, wife, child, as those at home receive from men in the service; and when they receive that news they are away from all that home and friends mean at such a time.

As you may guess, it is the Chaplain who is the personal medium through whom this news of tragedy passes. There may be times when the ship is cut off from all communication for 30, 40 days or more, no mail or dispatches either leaving the ship or arriving. When the ship reaches a port, radio communications and mail are open. NEVER THINK THAT THE MORALE BUILDING QUALITIES OF MAIL FROM HOME CAN BE EXAGGERATED. But with the mail and with the dispatches come not only the good news, the news of marriages and births, but also the indiscriminately scattered word of death.

For Our Boys Overseas

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On one such occasion for more than two days I uninterruptedly gave the word of death to those boys and men until every one had the word of tragedy from the Chaplain "with such comfort," as the minister would say, as he could give. At such times the Chaplain must have a clear eye and a steady voice and the strengthening word. But there is no good way to tell bad news. It would be a calloused spirit not to feel itself bending and sore under such an accumulated burden of sorrow. In between the men for whom I would send to tell them of death, there would come the lads with their letters, some containing messages thoughtlessly, foolishly, needlessly written; other letters necessarily telling of things gone wrong at home.

When I thought cowardly enough that I had reached the end of my resources, came this lad. (He must have lied about his age. He didn't look a day over sixteen.) His face was as long as a horse's face could ever be and marked with every burden ten Jobs could ever have borne. He stood before me mutely with a letter, handing it to me to read.

"Now has come," I thought, "the worst of all news."

"Sit down, son," I said, "tell me what's the trouble."

He said, "I want you to read this letter."

"Yes," I replied, "I shall if you want me to, but you tell me what the trouble is."

"I want you to read this letter," he repeated, "and tell me if you think my girl still loves me."

With solemn face and demeanor but with a heart singing thanks, I assumed the roll of Chaplain Dorothy Dix. No matter what I thought or said. Oblivious then to the fact of any other trouble in the world, this lad, I think, must still wonder at the absorbed intensity with which I entered with him into this most urgent affair of the heart.

Then back to the messages of death, thanking God I was there to try to share the burden, glad that in such an accumulation of sorrow I had been intrusted to those lads with such a ministry that though sorrow had come they might not sorrow as "those that are without hope."

Since the intensely personal ministry of the Chaplain comprises more, I would say, than eighty percent of his whole work, I shall not apologize for further indicating what type of work it is.

The Chaplain never has to seek for personal contacts. He will be more apt to find it necessary to place some easily overcome procedure in the way so that those who need him most will "screen" themselves on through.

There is no conceivable situation that a sailor cannot get himself into. There is a seemingly infinite variety of incon-

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ceivable situations that he does get into. In as many cases as the Chaplain can handle, when the lads have dug themselves in so deeply that they find themselves helpless to get out, they will come to the Chaplain.

—Turn To Page 10.

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And as the Chaplain walks about the ship there is no group nor individual who will not welcome him for a chat or a "bull session." Sooner or later, religion will be the topic because that's the reason they want to talk to the Chaplain. The further away from home they are the more they want to talk about religion. And there are so many of them so far from home.

They come to the Chaplain about everything. I remember another lad having a letter. This one I did not have to read, but as the lad glanced at it in my presence he said, "Chaplain, my wife" (He had been married just a week before the ship sailed.) "says for you to read Deuteronomy 24:5 and what about it."

Turning to that passage, I read:

"When a man taketh a new wife, he shall not go out in the host, neither shall he be charged with any business; he shall be free at home one year and shall cheer his wife whom he hath taken."

I told the lad I would take it up with Executive Officer. The Executive Officer agreed that this man "had something" but that he was afraid he could not act on the reference until the "Articles For the Government of the Navy" had been amended to conform.

There is no ministry comparable to the Chaplaincy in this area of personal relationships, relationships built and strengthened around the fact that the Chaplain represents the Christian min-

istry. Ten years of the average pastor-ate will not equal one year of war-time service as a Chaplain in the concentrated "clinical" experience in personal relationships involving every conceivable human situation. Simply from the point of view of the pastor's own ministry in meeting an emergency need now, and equipping himself with a broader knowledge and deeper understanding of the needs of men, I cannot see how any minister qualified can afford to withhold his ministry from this critical need and wide-open opportunity.

The personal ministry is the greatest but not all. You have heard from many sources of the eager response of men, especially in combat areas, to the formal religious services. You will not have the opportunity for the meticulous preparation of the sermon (in which the preacher too often finds more satisfaction than the people) for you cannot have that much time away from your men. But you have the invigorating propulsion of urgency, such as you experience but rarely, if ever, in a usual pastorate, as you face these men, whose spirits are so discernibly hungry for the good Word of God in Christ.

And you will have a new sense of what a prayer meeting can be when men gather prior to a known impending battle for you to lead them. The experience on our ship was not that the men came to these prayers to be urged to deeds of slaughter and hate. That is not the need. Nor did they come to plead special immunity from the violence and hurt and death of battle. But they came, waiting for the Chaplain's ministry to lead them through prayer to renewed

faith, and courage, and endurance, and through that faith to the resources for life or death to be found in Him who gave the promise that "As Thy day, so shall Thy strength be."

There is more of this ministry in the Sick Bay with the sick and the hurt and the dying. Death is usual, not rare. Even, after awhile, you gain something of the feeling in the presence of death which you might or might not gain in the pastorate when you would have become an old pastor. You learn to be at ease, as a pastor should, in talking with a man who knows he is dying. And being at ease you speak more naturally of the things he needs and wants to hear, the infinite mercies of God, the everlasting life in Christ.

There's more to it than all that I've spoken of. There is a lot of sheer boredom and a lot of fun. There is any amount of profanity and obscenity so that sometimes hearing you don't hear it. There is good fellowship and there are personified irritants. There is much evil and ugly sin. Some of it may infect you. There is much pure fitness and clean goodness which is also contagious. There is fear and courage and work and weariness. There is a lot of tiredness and there is some rest, but "out there" a sort of restless rest. And there is sweat, wet sweat, sticky sweat, every kind and odor of sweat but always sweat. We started sweating early in 1943 just before we got to Panama. I stopped sweating on August 23, 1944, about half way between the Hawaiian Islands and San Francisco.

This ministry offers the Church the most strategic opportunity she has ever had. It is an opportunity to reach and serve the most critical group of men in the world, for today, and for the hard tomorrow. From the point of view of the basic call to the Christian ministry in terms of need, response, and urgency there is no ministry to compare with it. For the individual minister there is no field for the very best he has, so wide open, presenting such critical need, and offering such returns in richness of experience and service.

Here are a few lines from a letter received by a friend in Danville, Ill., from one of the boys of that city. He was writing from Saipan. The letter in a way typifies the sort of reality religion has become in the lives of so many men who have passed and are passing through some of the worst hell of the war.

"You know 'Deb' a fellow sure turns to God; I know that without His help on this last operation I wouldn't of had

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made it. Ordinarily, I would have said I was 'lucky.' But no, 'Deb' it wasn't luck, I know.

"No matter how brave you are, you always get scared, sooner or later. Believe me, everyone does, I know. It's great comfort to know you can turn to Him. The ones who most generally share your troubles are a long way from you, and without Him to turn to for advice and comfort, well, it just wouldn't work. We are never too old to learn, are we Deb?"

The ministry is immune from compulsion. I believe rightly so. But there are more than enough qualified ministers who are not in the Service to meet even this emergency need.

The Saturday Evening Post on a cover of a recent issue quoted a statement by Benjamin Franklin written in 1777. It seems to me peculiarly appropriate to the Christian Minister relative to the opportunity offered to him to take his place along-side the millions of men fighting for him, and among other things,

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for the religious heritage of our land.

" . . . our Cause is the Cause of all Mankind . . . 'Tis a glorious task assigned us by Providence; which has, I trust, given us Spirit and Virtue equal to it, and will at last crown it with Success."

God grant that we be proved equal, and worthy in this "glorious task assigned us."

Pontiac's Radio Bible Quiz

A WELL known Minister was recently a guest at the spacious Christian Temple . . . of Pontiac, Michigan. During the course of a conversation with Dr. and Mrs. Leland Marion, and Rev. A. J. Turvey, this man was heard to say: "YOU FOLKS REALLY HAVE SOMETHING THERE!"

The remark related to a novel radio program inaugurated over a year ago by this trio of talented Bible Teachers.

Dr. and Mrs. Marion are Pastors of Christian Temple. Mr. Turvey is Pastor of a Church in Capac, Michigan.

For thirty minutes every Monday morning, these three speakers assemble at the microphone for a chatty, round-table discussion known as "THE RADIO BIBLE QUIZ"—through air channel WCAR. The program has become one of the most popular single-station religious features on the air.

Excerpts from the printed texts of a recent broadcast on "The Testimony and History of the Church," will illustrate the

technique of the speakers . . . and at the same time convey to Defender Readers some of the information and inspiration gleamed by the average Monday morning listening audience.

The text of this Message, with slight variations—the forty-sixth in the series, is as follows:

* * *

MMR TURVEY: Good Morning Friends. Welcome to another session of the Christian Temple Radio Bible Quiz. We have an unusually important program this morning which will interest everyone. It deals with the Testimony and History of the Church.

At different times we have taken subjects we thought would be of interest to our radio audiences, and from letters received after the broadcasts, discovered this to be the case. We believe it will prove the same today with these studies on the purpose, the past, the present and the future of the Church of the Lord Jesus Christ.

In the second and third chapters of the book of Revelation, we find Seven Church letters which divide the Gospel Dispensation into seven Periods. Mrs. Marion, as we enter into this subject, would you care to tell us just what are these seven divisions?

MRS. MARION: Yes, I shall be glad to do so, but first we find by examining this theme, that Jesus left the Church a Memorial. After partaking of the Passover with His disciples, He took the untouched portion reserved for the coming One and used it as a Memorial of His death and return—which we call "Communion."

The Communion became a permanent ordinance for the Church, commemorating and remembering His death until He returns. Paul tells us: "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

MR. TURVEY: Mrs. Marion, before you —Turn To Page 12.



DR. L. L. MARION



REV. LOLA MARION



REV. A. J. TURVEY

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go further, I would like to make an interruption here, and ask you a question. Is the Lord's Table for unbelievers?

MRS. MARION: I think, Mr. Turvey, I shall leave that question for Dr. Marion. Will that be all right?

MR. TURVEY: That is fine; just so it is answered; I can wait. Then I suggest that you proceed with the Seven Periods of the Church Age.

MRS. MARION: The divisions of the Gospel Dispensation bear the names of the Seven Churches of Asia Minor, as listed in the second and third chapters of the book of Revelation. They are Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea.

DR. MARION: I can readily agree with what Mrs. Marion has said regarding Jesus leaving a Memorial, but I want us to note an important fact in connection with the Passover Services. A vacant chair is provided at the head of the table and remains unoccupied throughout the meal. The Service is not closed until someone rises, opens the door and looks outside to ascertain if Messiah has come.

On the table, in front of this guest chair, is a silver cup filled with wine; also three wafer-like loaves of matzos, or unleavened bread, under a napkin. No one partakes of these emblems during the Service. But, in the presence of His disciples, Jesus did a strange and surprising thing.

He seated Himself in the vacant chair reserved for the coming One, took the untouched silver cup and blessed it. Without partaking Himself, He gave it to the astonished disciples. Likewise, the matzos, or bread. Repeated observance of this sacrament, which is the only continuous one of the Church, bears constant testimony that Jesus is the Christ, that He was slain for sin of which the

Pascal Lamb was a type, and that He will come again. It shows also that the Church is a witness during the Lord's absence.

MR. TURVEY: Something came across my mind as you were explaining the meaning of the last part of the Memorial, Dr. Marion. You spoke of the Church being a witness while our Lord is away. Is the Church really a witness, and if so . . . is it diligently engaged, doing the things Jesus intended? Mrs. Marion, what do you think about it?

MRS. MARION: Yes, Mr. Turvey, the Church is a witness, because when the Lord Jesus Christ departed from this world, He had no means for continuing His contact except through born-again followers. I believe the Church today—and when I say Church, I mean the body of Christ, as a witness in the world. I believe this because the Church testifies constantly to the death and resurrection of Jesus, and the fact of His return.

It calls upon men everywhere to repent and believe the Gospel. This Testimony will never cease until the Lord returns. As far as I can discover from studying the blessed Word, the Church will function as an institution, as a body, only during the absence of Jesus. I know there are some who think it has been established to convert the world. I am sure, however, that neither of us subscribe to this un-Scriptural idea . . . but undoubtedly the radio audience would like, this morning, to have both Mr. Turvey and Dr. Marion state their reasons.

DR. MARION: That is not a difficult question for persons who accept the Word of God as final authority and possess a knowledge of Bible prophecy. The Scriptures nowhere mention a converted world as resulting from the activity of the Church. At no time in the nineteen hundred years of Church history, was there more than a small percent of any generation converted. There has never been a time in history, when anything like an entire generation came under the predominating influence of

the Gospel. Mr. Turvey, what is your theory regarding this matter?

MR. TURVEY: I have no theory. Dr. Marion, apart from the plain teaching of God's Word. There seems to be little to add to what you and Mrs. Marion have said. I believe as you do, that the mission of the Church is simply to give a witness. It is not responsible for converting the world . . . but is responsible, before God, for faithfully preserving and proclaiming the all-important message that Christ came, that He saves, and that He is coming again.

No one generation has ever seen more than a small trickling stream of born-again people in the vast ocean of humanity. I believe that each generation has had the Testimony. I do not want to be misunderstood. They who rejected the Gospel call are lost and under condemnation. They await judgment and are already found guilty according to John 3 and Romans 3.

Now, returning to the Seven Periods of the Church which are bracketed with-in the Gospel Dispensation, I would like to suggest to our listening audience that everyone read the entire second and third chapters of Revelation. Here they will find our Lord's message to the Seven Churches of Asia Minor. Many other Churches existed at that time, A. D. 96, but these Seven were typical of them all—a sort of thermometer registering the spiritual status of other groups of believers, then existing and also to come.

You can ascertain the standing of your Church by applying the tests found in these letters, observing reactions upon the members and noting the remedies. But this is not all; for these Seven letters gave a forecast and outlined the future of the Church of Jesus Christ, from Pentecost to the Rapture.

DR. MARION: Pardon me, Mr. Turvey, I am going to make an interruption here. You said these were typical of all Churches and could be used as a spiritual thermometer. As we go into these Periods now . . . would it not be well for everyone listening, to compare his Church with the standards given in the letters, and see how the thermometer registers? I suggest we think along this line as Dr. Marion begins a summarized History of each Church.

DR. MARION: Let us turn to Revelation 2:1-7 and start with the first Period covered by Christ's letter to the congregation at Ephesus. This describes the Church of apostolic times. Ephesus became the center of Christianity after the

—Turn To Page 14.

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14 . . . Defender .

... From Page 12 . . .

destruction of the temple and first-century persecutions. Saint John, the last of the apostles, was Pastor of this Church. He was called, St. John the Divine, because he established the first divinity school there to train Preachers. He was later banished to the Isle of Patmos and given the book of Revelation.

The spiritual life of the Ephesus congregation was typical of the apostolic Church. Works, labor and patience! It was sound in doctrine and true to the Faith. Although the drift toward unbelief and apostasy had not started, yet love for Christ began somewhat to cool. Clergy assumed authority over laity. In fact, we read of our Lord saying: "Nevertheless I have somewhat against thee, because thou hast left thy first love."

I wonder if Christ's admonition to this group is not fitting for many individual Christians and congregations in modern times: "Remember therefore from whence thou art fallen and repent." Historically, the Ephesus Period continued for more than three hundred years.

Now Mr. Turvey, will you summarize the second division of Church History?

MR. TURVEY: I shall be glad to discuss the Period bracketed by the second letter, addressed to the Church at Smyrna. Here we find a fine group of people smitten by persecution and languishing in poverty. Jesus is very kind,

understanding and sympathetic with them. Tenderly, He says: "Fear none of those things which thou shalt suffer."

In the ninth verse, we have His analysis of their problem: "I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan." Then Jesus makes a forecast into the future of Smyrna Period, by saying: "Ye shall have tribulation ten days."

Historians claim to have discovered that there were exactly ten specific outbursts of cruelty against the Church, during the decades of time covered by this second letter. How accurately the Lord's prophecy was fulfilled in days of the martyrs. Believers were hounded to the Catacombs, crucified, beheaded, fed to wild beasts, burned at the stake. Pages of history are filled with this tragedy, but in the recital of these grim details, one fact stands out in bold relief—namely, faithfulness on the part of the victims, even unto death.

The course of this Period was charted by the Lord's words: "Be thou faithful unto death, and I will give thee a crown of life." The Smyrna Church grew up, not on a foundation of stained glass windows and high steeples . . . but rather, the blood of martyrs.

And now, Mrs. Marion, please tell us about the next Church.

MRS. MARION: We find in Revelation 2:12, that the next letter is addressed to the group at Pergamos. To this, the third Church and likewise the third Church Period, Christ says: "I know thy works, and where thou dwellest, even where Satan's seat is."

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With Pergamos, there came an unfortunate change in the life of the Church. The pilgrim and stranger became courted and favored. This compromise produced political power to the extent that the congregation—and the corresponding Period in History, became a Church only in name. The apostolic spirit, zeal and doctrine were lost. But even in this environment, there was a faithful remnant.

To the devoted few, a "white stone" was given. Such a gift, according to an ancient custom, was a token of proved innocence. Christ, the Head of the Church, knows how to separate the good from the bad, the true from the hypocritical. He had loyal followers in Pergamos, despite the fact that Satan's seat was there.

It was during this Period, that ecclesiasticism became established, dividing the organized Church into two parts, clergy and laity. Christ nowhere authorized such an arrangement. This was the doctrine of the Nicolaitanes which He hated. Lots of things have grown up, like tares, in all our Churches, upon which Christ frowns. We find this solemn warning in Revelation 2:16, "Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth."

Dr. Marion, we would like to hear from you again, as the trend of Church History and Prophecy continues to unfold.

DR. MARION: Thyatira is the next Church. It is a false institution, comparing favorably with some we have today—false doctrines, false teachers, false prophets. The local congregation like the fourth, or Thyatira Period, was entirely in the hands of the clergy. Jesus compares the situation with that of Jezebel, in olden times. People were turned from the faith, to strange gods and false doctrines. This Period finds the Church in pre-Reformation times, passing through a long night of apostasy and spiritual darkness.

What about certain modern Churches where members of the clergy—proud,

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boosters, who have taken the precious doctrines of evangelical Christianity, turned aside, ridiculed them; yes, and even in some instances blasphemed them! This was the sin of Thyatira.

The fourth Period continued well into the sixteenth century. But in those times, there remained a faithful few who refused to be moved from their moorings, for the Lord says: "I will give unto every one of you according to your works."

I believe this brings us to the Sardis Period and Mr. Turvey, the radio audience would like to hear from you once more.

MR. TURVEY: Thanks, Brother Marion. We come now to a pleasant phase of this morning's subject, because the Sardis letter takes us into the Reformation. Concerning this Period, the Lord said: "I know thy works, that thou hast a name that thou livest, and art dead." This paradoxical description fits the early reformers perfectly. They were sincere men, wonderful men—men whom Jesus also says were "clothed in white raiment," men who walked courageously in the spiritual light they possessed . . . but, unfortunately, lived too close to Pergamos and Thyatira. We think of the heroic efforts of Luther, Zwingli, Calvin and many others, who turned people back to Bible doctrines.

With this Period came the rise of Protestantism which despite its warring actions, or because of them, has spread the Gospel world-wide. The warning to this Church was to be watchful and strengthen the things that remain, because God did not find their works perfect. Jesus said: "Remember therefore how thou hast received and heard, and hold fast, and repent. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy."

Now, Mrs. Marion, will you please give us a summary of the Church of Philadelphia?

MRS. MARION: Following in the wake of the Reformation came the most fervent epoch of Evangelism in Church History. Revivals broke out everywhere. The world's greatest evangelists preached. Missionaries pushed forward. Millions responded to the clarion call and came to Christ. Here was a Church, the Church

of Philadelphia, with its doors wide open. "I have set before thee an open door," said the Christ—and the members took the opportunity. They kept His word: they did not deny His name. Because of their honesty and sincerity in preaching, even persons connected with the "Synagogue of Satan," were converted. Why? They kept the word of His patience. He said: "I also will keep thee from the hour of temptation, which shall come upon all the world."

Living persons can remember the closing days of the Philadelphia Period which passed, sad to say, with the rise of Modernism. Personally, I do not believe we will ever again see such a large ingathering of souls. We have often hoped and dreamed of multitudes turning to God, but as we draw near the end of the age, the possibility appears remote. Let us pray, however, if another Philadelphian tide is in the permissive will of God, that our hearts shall be prepared to receive it.

This brings us to the closing letter of the Seven Periods, and Dr. Marion has been asked to discuss Laodicea for us.

DR. MARION: The Church at Laodicea is one I would rather not talk about, but it is in the Bible—and the Preacher's job is to expound what he finds in these sacred pages. The Lord Jesus Christ, knowing the end from the beginning, saw a decline coming after Philadelphia. The contrast between the two Churches is very great.

The Church at Laodicea is apostate. There can be no question but what we are now in that Period. What do we find here? A very wealthy Church, but devoid of spiritual power; it gives no true

Gospel Testimony and has departed from the Faith. So terrible is its apostasy, that we see Jesus crowded out. He stands at the door knocking. It is a congregation of cold, indifferent unbelievers. There is no remedy for apostasy, and this Period ends with Christ outside, calling only to individuals. Not to the system, but to individuals! We find this sorrowful text in Revelation 3:20: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Yet this blinded Church cries: "I am rich, and increased with goods, and have need of nothing." Jesus answers: "Knowest not that thou art wretched, and loyalty and fidelity of many today who miserable, and poor, and blind, and naked."

But even in Laodicea there are a few overcomers, typifying the spirituality.

—Turn To Page 16.

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. . . From Page 15 . . .

walk with the Lord regardless of the pernicious trends toward apostasy on every hand about them. This prophetical pro-

vision lends hope and offers a bright gleam in what would otherwise be a hopeless picture and an irretrievably dark situation.

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ON behalf of Mrs. Marion, Mr. Turvey and myself, let me say that we hope

this seven-fold forecast, setting forth the position of the Church in both History and Prophecy, has proved helpful and interesting to the entire radio audience.

"He that hath an ear, let him hear, what the Spirit saith unto the churches." (Revelation 3:22.)

The Drum Of Jeopardy

Dr. John H. Dequer . . . Chicago, Illinois

THE rolling sound of a bass drum pulsed upon the fog laden air and smote the rebellious ears of Dan Ellenbrook as he sat at the window of a rooming house overlooking that part of the Rose City called "The Swamp." The term was descriptive of the moral rather than the physical condition of that region which lay roughly between the waterfront and Fifth Street, north of Ankeny. The sound was not unfamiliar. He had often listened to it with amused contempt in his hometown back east.

But now, for some reason, the rhythmic throb of that drum made him feel homesick. He wondered why! It was more than two years since he last heard what he had called "the drum of jeopardy," from the Army's insistence that those who live sinful lives were in jeopardy. The thought was strangely significant, for he realized that he himself was in the very jeopardy of which these people spoke.

It was now almost two years since he had left his parents' house in search of independence. He had come to realize that he was only a slave to grinding necessity. Two years of wandering from job to job had reduced him to the status

of a migratory worker, with no greater hope than to work in order to eat, and to eat in order to work—if work could be found.

"The Swamp" was the heart of the vice district of Portland, Oregon . . . a city otherwise famous for rain, moss and roses. Here congregated the rough and often unruly elements of sea, mines and forest: homeless men who sought sociability in garishly lit temples of evil. These foul smelling dives were equipped to pander to every vice burning in the unregenerate heart of man. Here the migratory worker spent most of his meager wages.

A FEW DOLLARS

Into this miniature hell men came by the thousands in search of pleasure. Many of them came out robbed, befuddled and diseased, the rest hardened and indifferent. Here was modern paganism at its worst. It was any ugly abyss to which spiritually sightless men often stray when they drift from home and altar.

Dan Ellenbrook was a newcomer to this man-trap. He had worked first in the grain fields of North Dakota, then

the Palouse country and later the woods beyond Yacolt in Southern Washington. It was his third day in Portland, and he was most lonely and depressed. The lead gray sky and moss covered roofs were sinking into his soul.

He had made several tours of "The Swamp," but due to early training kept aloof from the motley throng and the brazen vice that leered from every corner. He was mentally determined to remain a spectator only. But determination is not always enough to keep one's spiritual feet from stumbling. The brute becomes strong in men and women, when they are away from their home acres! In spite of his efforts to see things in the right light, the garish glamors of night-life intrigued him more and more.

Each evening since his arrival, he had wandered about the emporiums of Big Fred, Erickson, Blazier and in and out of the Paris House and up and down Fourth Street . . . and he was surprised to notice how this dread of moral filth became toleration, and this in turn created the will to plunge—plunge into a human maelstrom and become part of a musky flood. He felt himself slipping as he counted the cost.

He remembered a Sunday School les-

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son which said "the wages of sin is death" but sin itself asked him, "Why not enjoy life while you are young?" His observation confirmed his reason, but reason unaided by God's redemptive Grace has little control over carnal instincts. Happily he had found a job as soon as he came to town. It netted him food and room rent and a dollar or two extra. He aimed to preserve his little nest egg saved from former jobs. He foolishly kept the money on his person as he wandered night after night in this region of darkness.

A GREAT TEMPTATION

In a last desperate effort to throw off the wild mood that was storming his all too infirm moral citadel, he sat down and wrote a letter to his mother. In it he confessed loneliness and desperation of spirit but said nothing about the steps he felt he was about to take. The letter was in a sense a prayer. It gave him a feeling of nearness to the only person in the flesh who cared for him, rather than what he had. "These people in this Swamp care for no one," he wrote. "The men are licensed pickers of fools' pockets; the women are destroyers of both body and soul."

He told his mother about the temptation that beset him, vaguely believing that her prayers as a result of the letter would offer protection against the powers of impulse and recklessness. But when the letter was written, the desire to plunge reasserted itself with an ever intensified ferocity.

Like a bird fascinated by the magic glare in the eyes of a snake, he felt himself drawn to the gates of perdition. Mechanically he removed his belt and for a third time counted his savings. There were ninety-nine dollars in his belt and six dollars and eighty-seven cents in his pocket. His room rent would be due in two days, his laundry tomorrow. He needed a new shirt. Payday was a week in the future. He felt he could not risk even a dollar without jeopardizing his savings, for should they disappear, he would be helpless in case of sickness or accident.

He thought he would compromise with his urges and go to a show. It would cost him only fifteen cents. But then, he had been to a show every night since coming to town. It had been a diversion, but offered no companionship. Nobody spoke to him and he spoke to nobody, and what he heard and saw was, on the whole, degrading and perverse. Somehow he envied the drunks who, in maddening sentimentality, poured their troubles from garrulous tongues into befuddled ears. They seemed to know no strangers. But then, he had seen their pockets picked as they stood at the bar. And he had seen them thrown out by the bouncers when stripped of their earnings.

A GREAT APPEAL

As he sat upon the bed struggling with monsters of Fear, Desire and Loneliness rampant in his brain, the boom, boom, boom of the Salvation drum again smote upon his ears. He remembered that back East the street meeting of the corps was followed by some kind of religious meeting in a hall. With a smile he recalled how sternly his mother, an extremely orthodox Calvinist disapproved of the Salvation Army and all its works. At the same time he realized how horror stricken she would be, if she knew how he was being tempted.

During childhood his parents had forced upon him a regimen of regular Church attendance. The dryness of the preaching had bored him beyond measure. He had come to look upon Church work as a dreary piece of routine, endured by the older and despised by the younger generation. He felt that his parents endured a Sunday morning sermon in the same way men endured rent and taxes. He considered a Church as an austere and formal institution, where the stranger was apt to be resented unless he was some sort of celebrity or prominent politician; a place where a man in overalls was about as welcome as ivory door knobs in a dog kennel.

"No," he said to himself, "the Church

is no place for me. I want friends. At Blazier's I can at least talk to the boys and sit down and feel that I am one of them. But then, do I want to be one of them?"

Again he heard the boom, boom, boom of the bass drum from the street below.

"Oh, well," he said to himself, "why not go and see what this noise is all about? For tonight, at least, I will not get drunk or be robbed or lose my head, as so many do." So saying he fastened his money belt, put his loose change in his pocket and, carefully locking the door, went to the street meeting. When he approached the circle Mother Monahan, a devoted old saint, was testifying to the saving power of the Lord Jesus Christ. Her testimony did not impress him. As she stepped back the corps sang,

—Turn To Page 18.

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... From Page 17 . . .

"Yield not to temptation,
For yielding is sin,
Each victory will help you,
Some other to win."

Then Adjutant Stevens invited all within hearing distance to the hall on Couch Street for the indoor meeting.

A GREAT INVITATION

Dan never knew if it was the earnestness of the Adjutant's appeal or the drizzling rain called Oregon mist, that caused so large a section of the crowd to accept the invitation.

It was enough that the informality of the meeting interested him. He did not even mind the third collection. There was much singing, several testimonies to the wonder-working power of God's saving Grace, and prayer. The corps worked hard at their invitation to the "Christian Life," as they called it. Mother Monohan and Ensign Engel and others went among the men and women to help penitent ones make the great decision.

Dan found himself in a quandry. One side of his being fervently hoped that some one would speak to him, while the other side urged him to get out before they could reach him. Before he could decide to go out, Adjutant Stevens left the front of the hall and came directly to him, asking, "My boy, are you a Christian?" As she received no reply she continued, "I saw you standing in our outdoor meeting. You came toward the end of the service. I was glad when I saw you here. The spirit of God works

that way. I take it you are not a Christian, are you?"

"I don't know," Dan answered weakly. "My folks are Church members but I never took much interest in such affairs. I am just lonely and afraid that I am missing the goal I had set for myself when I left home."

"Probably you need help that is higher than yourself, if you are to reach that goal. One cannot do much in his own strength." Then, laying her hand upon his shoulder, she said, "Why not ask the Lord to accept you in His service and then go on with Him to victory? Or, better still, accept Him now and enter the fellowship of his saints. We all should have a place in the Lord's work. When it comes to joyous living, much depends upon the company you keep, but more on the kind of company you are."

"I am headed for wrong company," Dan replied softly. "I simply must have human companionship or I'll go nuts. Life for me is really a problem."

"I know," the Adjutant said understandingly, "the great majority of us in the Army have been just where you are and we know whereof we speak. Our's is the Gospel to the wanderers in the wastelands of sin. You heard what Ensign Engel told us this evening. You heard what Mother Monohan said of her personal battle with the enemy of souls. They told you of the pit from which they, and some of their loved ones, had been dug by the power of prayer."

"Yes," Dan replied. "I heard what they said. Thank God I have not plunged in very deep as yet, but unless God forbids I will, for no other reason

than sheer cussedness. I am tired of a dull and drab existence. If I go to the dogs I will do it because I see no other way. After all, where in what you call this world, is a stranger welcome except in a saloon?"

"There you are welcome as long as you buy drinks, and when you are in need you come to us," the Adjutant suggested. "Why not accept God's welcome? His house and people should be your house and your people. That will not only solve the problem of your loneliness, but what is even more important, it will keep your feet on the Rock of His salvation."

"I don't know anything about salvation," Dan replied. He was surprised at his lack of embarrassment in the presence of this energetic little woman, old enough to be his mother. It was as if she were some old acquaintance to whom he could talk about things they both knew and understood.

"Nobody knows anything about salvation until his soul has been salvaged by the Grace of God. One must have the experience before he can know what it is," she explained patiently. Then, looking him straight in the eye, she continued, "You know, if you had not stopped to listen to us while we were on the street this evening, you might have hopelessly disgraced your mother by this time?"

It was just a stab in the dark as far as the Adjutant was concerned, but to Dan it came like a bolt from the blue. He had differences with his father, but his mother remained close to his heart. He drew the letter from his pocket. It was stamped and sealed. "I wrote this," he exclaimed, "while your drum of

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of a
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jeopardy was thumping on the corner of Third and Burnside. It is addressed to my mother. I intended it to be my Swan Song. You may read it if you will."

"I will be pleased to read it after we have closed the meeting. Better go forward now and let us pray with you. One must take a stand for God sometime, and it may just as well be now. One never regrets having done what is right, and one never has peace when he knows he is doing wrong."

As the Adjutant went forward someone started to sing, "Almost persuaded,

now to believe," and the whole group chimed in.

"Almost persuaded," Christ to receive,
"Almost" cannot avail,
"Almost" is but to fail,
Sad. Sad. that bitter wail.
"Almost—but lost."

A cold chill crept over Dan's spine. The urge to go forward was strongly upon him, but he did not move.

After a short prayer the Adjutant dismissed the meeting, but Dan remained in his seat as the crowd filed out.

(To be continued)

. Defender . . . 19

But words are things, and a small drop of ink
Falling like dew upon a thought, produces that
Which causes thousands, perhaps millions to think.

—Lord Byron.

Thar ain't no sense in gettin' riled.

—Bret Harte.

Fool me once, shame on you.
Fool me twice, shame on me.

—Chinese Proverb.

—Turn To Page 20.

Nuggets For March

ONE ship drives East and another drives West
By the self-same winds that blow,
'Tis the set of the sails
And not the gales
Which tells us the way to go.

Like the winds of the sea are the ways of fate,
As we voyage along through life,
'Tis the set of the soul
That decides the goal
And not the calm or the strife.

—Ella Wheeler Wilcox.

Is life so dear, or peace so sweet, as to be purchased at the price of chains or slavery? Forbid it, Almighty God! I know not what course others may take, but as for me, give me liberty, or give me death!

—Patrick Henry.

Statesmanship is seeing where Almighty God is going and then getting things out of His way.

—Cassius.

There is nothing final about a mistake, except its being taken as final.

—Phyllis Bottome.

On the front of the mantel in the

ancient Hind's Head Hotel at Bray, England, is the legend: "Fear knocked at the door. Faith answered. No one was there."

—Major Donald W. Dresden.

By lifting the burdens of others we lose our own . . . He who holds nearest communion with heaven can best discharge the duties of every day life . . . The gentleness of Christ is the comeliest ornament that a Christian can wear

—Gouthey.

The world does not respect the Church or the preacher who is afraid; it will and does respect the Church and the preacher if they have courageous convictions.

—Billy Sunday.

Believe me, sir, never a night goes by, be I ever so tired, but I read the Word of God before I go to bed.

—General MacArthur.

A good thing to remember,
And a better thing to do,
Is to work with the construction gang,
And not the wrecking crew.

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. . . From Page 19 . . .

I hope, therefore, for our own sakes, as a part of the people, and for the sake of our posterity, that we shall act heartily and unanimously in recommending this Constitution wherever our influence may extend, and turn our fu-

ture thoughts and endeavors to the means of having it well administered. On the whole, sir, I can not help expressing a wish that every member of the convention who may still have objections to it, would, with me, on this occasion, doubt a little of his own infallibility, and, to make manifest our unanimity, put his name to this instrument.

—Benjamin Franklin . . . before the Constitutional Convention.

it would be more correct to say a "library," of 700 large pages . . . a book two inches thick, weighing approximately three pounds.

The American Sunday School Union says: "This larger, completely revised Seventh Edition of 'ARCHAEOLOGY AND THE BIBLE' contains irrefutable proofs of Biblical statements. Detailed accounts of almost innumerable discoveries dug up by pick and spade from ancient tombs and buried cities in Bible lands ably support faith in God's Holy Word."

"Though it is difficult to avoid glowing terms in speaking or writing about this volume," says a descriptive statement, "it can truly be said that Dr. Barton has never deviated from a calm, clear, straightforward style in setting forth even the most intensely interesting facts. By simple narration, by the avoidance, where possible, of technical terms, and by the rigid exclusion of superlatives, he has produced an illusion of present reality seldom attained by an author, even when dealing with matters of everyday knowledge."

★ ★ ★

THE science of archaeology has proved to be a true friend of the Christian religion. It has confounded that form of Criticism which, a few decades ago, screamed about historic blunders and alleged discrepancies in the Old and New Testament Scriptures.

Facts hidden for centuries, have been unearthed in recent years by the spade of the archaeologist, to refute egotistic and atheistic assertions on the part of those who sought to destroy faith in God's revealed Word.

The discovery of the Rosetta Stone in 1798 unlocked to modern science, the language of the hieroglyphics of the Egyptian monuments. The inscription on the Behistun rock of Kurdistan, found in 1835, gave Biblical scholarship mastery of the wedge-shaped cuneiform script and an understanding of three dead languages.

The appearance of the Moabite Stone in 1869 provided the key to the Phoenician alphabet. These and related discoveries give an almost perfect understanding of civilizations back, even further, than the days of Abraham. The newly discovered history of the Hittites, Edomites and ancient Egyptians confirm the records of the Old Testament. Sir John Herschel once said: "All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the sacred Scriptures."

While Higher Criticism was pursuing the negative course of seeking to undermine faith in supernatural revelation . . . archaeological science was quietly, constructively, painstakingly digging out and submitting fact upon fact, finding upon finding, substantiating God's inspired Word.

TODAY, BIBLICAL ARCHAEOLOGY STANDS AT THE GRAVESIDE OF HIGHER CRITICISM.

★ ★ ★

DURING the year 1916, Dr. George A. Barton correlated the facts then extant and published what was regarded as the most complete, authoritative and up-to-date treatise on Biblical Archaeology available to the Christian public at that time. The title of the volume was "ARCHAEOLOGY AND THE BIBLE."

The appearance of this book marked a milestone of progress in the harmonization of science and Scripture. Since then, with knowledge constantly increasing and discoveries being made, the treatise has grown, expanded and become enlarged to proportions exceeding anything the Author or Publishers could have originally anticipated. New facts have been announced, catalogued and discussed, from edition to edition.

The latest printing came from the press in April 1944—a volume, or perhaps

BELIEVING that some portion of "ARCHAEOLOGY AND THE BIBLE" should be quoted for the perusal of Defender Readers, this reviewer opened the book at random to Chapter XIII . . . Page 378, the section entitled "The Code of Hammurabi And The Pentateuch."

Theological liberals used to say much about Moses having allegedly edited his Governmental Code from that of ancient Babylon. So, with meticulous care, Dr. Barton explains the origin of Hammurabi's legal system, compares it point by point with the Mosaic Law, then

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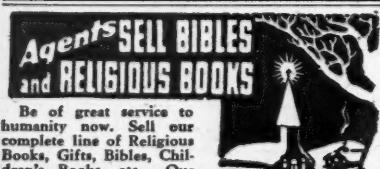
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"Archaeology And The Bible"

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shows why Moses could not possibly have been guilty of plagiarism.

Page 378, Introductory Statement: "The following code of laws was inscribed by order of Hammurabi, of the first dynasty of Babylon (2104-2061 B. C.), on a block of black diorite nearly eight feet in height and set up in Esagila, the temple of Marduk, in Babylon, so that the people might have the laws in the mother-tongue. As this last statement implies, the laws are written in Semitic Babylonian; before the time of Hammurabi the laws had been written in Sumerian. At some later time an Elamite conqueror, who was overrunning Babylonia, took this pillar away to Susa as a trophy. In course of time the pillar was broken into three parts, which were found by the French expedition under de Morgan in December, 1901, and January, 1902, while excavating at Susa. As the code is the oldest known code of laws in the world, being a thousand years older than Moses, and as it affords some interesting peculiarities as well as some striking parallels to the laws in Exodus 21-23 and in Deuteronomy, a translation of it, with some comparison of Exodus and Deuteronomy, is here given."

Dr. Barton consumes 27 pages in translating the Code of Hammurabi and comparing it with the books of Moses . . . after which he concludes:

"A comparison of the code of Hammurabi as a whole with the Pentateuchal laws as a whole, while it reveals certain similarities, convinces the student that the laws of the Old Testament are in no essential way dependent upon the

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Babylonian laws. Such resemblances as there are arose, it seems clear, from a similarity of antecedents and of general intellectual outlook; the striking differences show that there was no direct borrowing."

These quotations will suffice to illustrate the Barton method of emphasizing and illuminating Scripture truth by the use of archaeological science.

JUNGLE MUSIC

A RATHER surprising report has been brought back from jungle areas of South America by an explorer who made extensive research as to the kind of music natives most enjoy.

This man, Herman von Waldegg, found that jungle people have no liking for jazz or swing, but appreciate good music. These natives had never seen a radio, so when Waldegg set up a short wave set and turned in a New York station they crowded around to hear "civilized" music for the first time.

When classic selections, the symphony orchestra, and the harmony of sacred songs came in, they sat spell-bound, occasionally exclaiming "pechamilia," meaning "beautiful." But as soon as jazz or blues singers were heard they became restless, would shuffle their feet, often exclaiming, "Ugly, ugly." Others would say, "Turn on music, pechamilia."

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Sunday School Comments

The Defender brings the International Sunday School Lessons to your home for every week of the year. Much time, effort and prayer are devoted to the preparation of these weekly messages. Many Readers regard the SUNDAY SCHOOL DEPARTMENT as one of the most important services rendered by the Magazine. The Comments are exceptionally rich in spiritual values this month . . . Turn to Page 28 and read them carefully, prayerfully.

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"My great objective is to maintain a wholesome spiritual atmosphere in the College which will help you acquire a properly balanced outlook on life. I desire to maintain high standards of academic training and send young people out into the world prepared for leadership and fortified with strong Christian faith, with character which is above reproach, and a determination to serve humanity. Then I shall have accomplished my objective. Then I will have done my bit toward building a better world of tomorrow."

From Chapel Address by Mr. George Pepperdine, September 20, 1944 . . . at Pepperdine College, Los Angeles.

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. . . From Page 2 . . .

shows that at one time, he controlled over 10-thousand acres. There can be no question but that he was a speculator, a dare-devil, a plunger—and this trait was destined to lead to his downfall.

He made furnaces, put up stone houses for his workmen, built a mansion for himself and second wife, erected an office building, engaged in diversified manufacturing and lived like a king. He established and owned the town of Manheim. Upon returning home, a cannon was always fired announcing his arrival.

Stiegel visited England in 1763. During the same year, he entered upon a phase of his career that was destined to create for him a special place in American history. He launched upon the manufacture of glass products. The wares thus produced are today eagerly sought by Museums, antiquarians and other collectors of antique and rare items. Fabulous prices are paid for genuine specimens of Stiegel glass.

"He began glass-blowing in his 'glass house,' as he called it, at Elizabeth Furnace in September, 1763," says Mr. Heiges. "As might be supposed, Stiegel's first products were bottles and window-glass—everyday necessities which were sure to have a ready sale . . . In recent years, when it had been learned that Stiegel had dealers in New England and in the South, collectors were able to assemble much that was authentic in those sections. Now, after every possible source of Stiegel glass has been located, only a connoisseur can unerringly identify a piece of true Stiegel . . . Glass enthusiasts inevitably associate blue flint with Stiegel's name . . . Existing pieces reveal a richness and vigor of tone which varies with the thickness of the glass . . . At the time Stiegel was manufacturing glass there were a number of flourishing factories operating in Bristol, England. However, as contrasted with the Bristol ware, Stiegel's product is superior in quality and clarity of tone, characteristics not found in the former."

Mr. Heiges has gone to much trouble

"HENRY WILLIAM STIEGEL"

By George L. Heiges

Here is told the story of the famous Festival of the Red Rose . . . the life story of a colorful early American . . . the story of Manheim, Pennsylvania—a community from which currents flowed during colonial times to influence life in a large way, in the new world. PRICE \$1.50, postpaid. Order from, Defender Publishers . . . Wichita, Kansas.

and expense to reproduce in the pages of his book actual photographs of several exquisite pieces of Stiegel ware. This greatly enhances the worth, and physical appearance, of the treatise.

★

HENRY William Stiegel would have lived a happier life had he given consideration to the admonition of the Apostle Paul: "Wherefore let him that thinketh he standeth, take heed lest he fall."

In financial matters, he over-reached himself. He speculated too freely. Sales did not equal basic investments and operating costs. The year 1765 witnessed economic disaster among the colonies—a most inopportune time for business men to assume unnecessary obligations. Stiegel was anything but a conservative!

After a year of preparation, his elaborate glass works were ready for operation. A bookkeeping entry of October 29, 1765 explains: "This day the glass ovens being finished, the fire was put in."

England looked with disfavor upon industrious Americans. The Stamp Act of 1765, which became effective ten days prior to the opening of the glass works, tended to paralyze colonial business. Stiegel was forced to mortgage one piece of property after another. He borrowed from a man named Isaac Cox, who proved to be merciless in his demands for repayment of loans. Stiegel was driven to the wall. Friends forsook him. Reverses came in rapid succession.

In a final attempt to avert ruin, he wrote to Jasper Yates, a wealthy friend of earlier days:

"I am at present in a distressful situation, being persecuted by almost every-

body. Speak to Messers Ross and Biddle who generally appear for me, that no judgments may be obtained as I am assured that I can get over them by this fall. Let them give me time and I will pay every dollar. Can it be that my former friends in Lancaster County will drive me to ruin when I have increased the wealth of the county by at least 150,000 pounds. I beg therefore you will take pity on an honest man that wants nothing but to satisfy everybody and maintain my cause. I could not send you a fee at present, money being too scarce, but shall satisfy you with honor and gratitude."

The unfortunate Stiegel soon met the fate of those who went bankrupt in those days. He was thrown into "debtors' prison." The anguish suffered during his incarceration is reflected in the following prayer which he penned on the page of a devotional book:

"Honored and truthful God, Thou hast by Thy laws earnestly forbidden lying and false witness and hast commanded on the contrary that Thy truth shall be spoken.

"I pray Thee with all my heart that Thou wouldst prevent my enemies who like snakes are sharpening their tongues and who, although I am innocent, seek assassin-like, to harm and ridicule me; and defend my cause and abide faithfully with me. Save me from false mouths and lying tongues, who make my heart ache and who are a horror. Save me from stumbling stones and traps of the wicked which they have prepared for me. Let me not fall among the wicked and perish among them."

"Turn me from disgrace and contempt, and hide me from the poison of their tongues."

"Deliver me from the bad people that the misfortune they utter about me may recoil on them. Smite the slanderers and let all lying mouths be stopped of those who delight in our misfortunes and when we are caught in snares; so that they may repent and return to Thee."

"Take notice of my condition, Oh Almighty Lord, and let my innocence come to light. Oh, woe unto me that I am a stranger and live under

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the huts of others. I am afraid to live among these who hate friends. I keep peace.

"My Lord, come to my assistance in my distress and cause fright amongst my enemies, who hate me without a cause and who are unjustly hostile, even the one who dips with me in the same dish is a traitor to me.

"Merciful God, who canst forgive transgressions and sins, lay not this sin to their charge. Forgive them for they know not what they do. Forbear with me so that I may not scold again as I have been scolded; and not reward the wicked with wickedness but that I may have patience in tribulation and place my only hope on Thee, O Jesus and Thy Holy Will.

"Almighty God if thereby I shall be arraigned and tried for godlessness then will I gladly submit for Thou wilt make all well. Grant unto me strength and patience that I may throughout disgrace or honor, evil or good, remain good; that I may follow in the footsteps of Thy dearly-beloved son, my Lord and Saviour who had to suffer so much for my sake.

"Let me willingly suffer all wrongs, but rather to trust in Thee, my Lord and God, who seest into the hearts of all men and who canst save from all disgrace. Yet Lord hear me and grant my petition so that all may turn to the best for mine and my soul's salvation for Thine eternal will's sake. Amen."

After being liberated from prison, Stiegel became a school teacher. He died in obscurity and until this hour all efforts to locate his burial place have proved futile.

★

HENRY William Stiegel loved the Church of Jesus Christ. He was a staunch Lutheran. He provided for the education of the children of his workmen in a religious atmosphere. He often delivered sermons in his parochial home, prior to the establishment of the Lutheran congregation. "From the very foundation of Manheim, the people were interested in spiritual things," says the Author.

By negotiating a peculiar deed for turning over a parcel of land to fellow Lutherans of Manheim, in order that they might organize a Church, he created one of the most intriguing and romantic stories known to the Christian era. The deed contained the following amazing clause:

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One thousand Seven hundred and Seventy two Between Henry William Stiegel of the Town of Manheim and Elisabeth Stiegel his Wife of the one part and Peter Eremann Henry Wherly and Wendell Marzall, Trustees and Wardens to and for the only use Purpose and Benefit of the German Lutheran Congregation settled and established in the same place of the other part . . . for and in Consideration of the Sum of Five Shillings lawful Money of Pennsylvania . . . All that certain Lot or Piece of Ground situate lying and being in the town of Manheim . . . said Lot being known in the General Plan of said Town by No. 220 . . . said Peter Eremann, Henry Wherly, and Wendell Marzall and the survivors of them and the Heirs and Assigns of such survivors . . . yielding and paying therefore unto the said Henry William Stiegel His Heirs or Assigns at the said Town of Manheim in the month of June yearly for ever hereafter the Rent of One Red Rose if the same shall be lawfully demanded."

For the privilege of building and operating a Church, on land jointly chosen by Stiegel and the officials of the congregation, the organization was thereby required to pay: "IN THE MONTH OF JUNE YEARLY FOR EVER HEREAFTER THE RENT OF ONE RED ROSE IF SAME SHALL BE LAWFULLY DEMANDED."

To this day, on the second Sunday of each June, the "Festival of the Red Rose" is observed in Manheim, under the direction of the Zion Lutheran Church. Throngs of people assemble, many journeying from distant points to hear the oration of a distinguished visiting speaker . . . and to see the "Rent" paid, when officials of the congregation publicly hand a flaming, crimson Rose to some Heir of the famous Henry William Stiegel.

Stiegel descendants, journeying to Manheim during the last half century to receive the "Rent" have included John C. Stiegel of Harrisonburg, Virginia; Mrs. Rebecca Boyer of Harrisburg, Pennsylvania; Miss Martha Horning of Bridgeport, Connecticut; Miss Annie

Boyer of Harrisburg, Pennsylvania; and Mrs. John Robertson of Mechanicsburg, Pennsylvania.

Mr. Hieges says: "Activated by various motives, thousands of others—Churchmen, historians, antiquarians—assemble to participate in the services of the day and pay tribute to the memory of Stiegel."

In addition to bringing to the community a noted pulpit statesman for the annual address, the Zion Lutheran Church also calls some well known attorney to act as legal agent for the congregation in officially transferring the "Rose Rent" to the Heir. Justice Owen J. Roberts participated in the festivities on one occasion.

★

MMR. GEORGE L. HIEGES, the Author of "HENRY WILLIAM STIEGEL," deserves the sincere thanks of Christians everywhere, for weaving a running story of incomparable human interest, from fabrics with which he is especially familiar. A life-long resident of Manheim, he grew up in the honored tradition of Stiegel glass and the Festival of the Red Rose. No man was better equipped to paint such a gripping word-picture . . . and unfold such an important historical narrative.

Congratulations to George Hieges, native of Pennsylvania's famous Lancaster County, for doing a magnificent literary job!

The present review barely scratches the surface and hits the high spots of a tremendously interesting book that will add charm to any drawing-room table, or library shelf. The sixteen full-page illustrations, depicting early and modern scenes in an historically famous community, will strengthen the appeal to both head and heart of every Christian reader.

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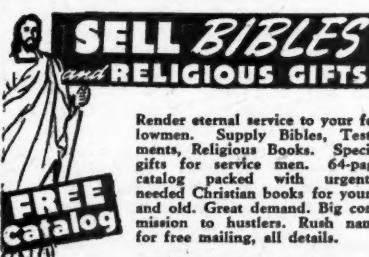
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DEFENDERS MISSIONARY DEPARTMENT

Native Christians Save Flier

... By W. F. Hertel ...

WITH a last look of farewell at Bill, his co-pilot, slumped dead over the controls, Tony leaped from the flaming bomber into the dark tropical night. For a moment he tumbled through space, then the teeth-jarring jerk assured him that the parachute had opened. Over to the right the burning plane vanished into the warm deep, a flaming torch extinguished by the sea.

Tony brushed a tear from his eye. It broke his heart to lose Bill and his beloved bomber. But there was nothing he could do for either. And Bill would rest easier in the clean blue sea than in a grave in some New Guinea jungle.

Now Tony hung over a strange sea, his eyes straining to catch a glimpse of what lay below. It probably made little difference anyway. If it was the ocean the sharks would get him, if it was land it probably would be New Guinea and he would fall into the hands of the Japs.

The thought of a high wall brought memories of Grandma back on her Illinois farm. How often had she told him that when you stand before a high wall and there seemed to be no way through, a door would open if you knocked with hands folded in prayer. Grandma was deeply religious and settled all of her difficulties in prayer as her gnarled hands fondled a little cross she wore on a chain at her neck. She had tried to instill this abiding faith in the Lord in her only grandson Tony.

That little cross now hung from Tony's neck. He had not wanted to take it at the time, but he could not hurt the gentle woman when she hung it there the day he left for camp. He still could see those tender eyes aglow with pride as she told him, "Carry it with you always my boy. I gave it to your grandfather when he went off to war. Your father carried it with him to France and brought it back to me. Now you take it and bring it back to me when this bloody war is over. No matter in what

difficult position you find yourself, always let this cross remind you that He who died on it will be near to hear you. The cross means nothing unless you also have Him who died on it for you. Our men have always been fighting men, ready to serve their country, but they also have always been praying men."

Tony now tenderly brought the cross to his lips as he tried to think of a proper prayer. He wished now that he had learned praying from grandmother. She would know what to say even on an occasion as this.

The huge wave rolling over Tony told him that he had reached the ocean. As he kicked himself free of the parachute another wave carried him away from the life raft and rolled him over and over in the dark night. Still Tony did not think of death. For the time being it seemed to be the right thing to keep swimming until he was picked up or reached the New Guinea shore with its Japs.

The thought of New Guinea again took him back to Illinois. It seemed that he had known the name as far back as he could remember. Grandma always prayed for the missionaries in that far-off land. Names like Finchhafen, Sattelberg, Madang, were often in her prayers although they had had little meaning to the boy.

MISSIONS

The Foreign Missionary Work of the Defenders Movement in West Africa, Cuba and the West Indies is made possible through the prayers, tithes and offerings of Defender Readers. Our magazine, "The Missionary Messenger," is sent free of charge to all contributors. Correspondence invited ... Address: Defender Missionary Department, Defenders Headquarters ... Wichita, Kansas.

(Pray for this Ministry.)

He never expected to see these places nor had he had any desire to see them; never, even in his wildest dreams, had he ever thought that the day would come when he would frantically try to reach the shores of New Guinea.

For a while he let the waves carry him along as he pondered. Then it was as if he heard Grandma's voice calling him over the waves, "No matter in what dangerous spot you find yourself, let this cross remind you that He who died on it for you is always near!"

The sky brightened in the east and soon the tropical sun came over the horizon. Now Tony could see the waves coming and ride them to their crest. Yes, over there to the left were palm trees. With a new resolve he struck out in that direction, only to learn that there was no sense to it all. The waves only carried him back again. He knew now that the only thing to do was to keep above water and wait for what was to come. And he would knock with folded hands on that wall of water. Maybe the Lord would open a door for him. Tony found it easier to ride the waves. He also found more time to think.

This New Guinea for instance. He wondered if those cannibals were not a friendlier lot than these Japs. He still remembered when he had first heard of them at a mission service back in Gillespie. The guest speaker that day was a minister who had made a trip of inspection of the mission fields in New Guinea. Tony and Grandma had discussed the trip to town for many days; Grandma because she was vitally interested in missions; Tony, however, for a far different reason. He had earned a dime and expected to buy two ice cream cones — one after the other — and enjoy them to their fullest extent. But his plans had gone wrong.

That visiting minister had talked him out of his dime. Tony still remembered

the chills that ran down his back as he listened to the tales of cannibals with fuzzy hair, faces painted with streaks of white and large boar tusks stuck through their noses. Then the man spoke of the needs of the mission, especially of a boat to take the missionaries up and down the coast. Tony understood that now; he wished he had that boat for just a little while so he could get somewhere. Then when the collection plates began their rounds the preacher had looked right at him and said that all were to help, even children. The children surely could do without candy and ice cream for once. Tony could not imagine how the man, just back from far-off New Guinea, could know that he had a dime he expected to spend for just that.

The minister also assured them that it was an investment with the Lord and that they would be surprised when the Lord paid interest. Tony wondered at the time how much interest one could get on a dime—even if the Lord paid it. So little Tony had hesitated a moment when the plate reached him on that Sunday morning. It seemed as if the preacher's eyes were boring into his pocket. With a sigh he dropped the precious dime into the plate. And now there was little of the investment left since the bombers had smashed Finchhafen and all those other towns along the coast.

On through the day, as the sea rolled him to and fro, the battered and weary soldier wondered if it would not be simpler and quicker if a man-eating shark ended it all. It seemed odd that none had come near him. Maybe the Lord was hearing him and was keeping them away. Tony wished he had been on better terms with the Lord in the past, and had invested a bit more with Him as he began to earn more. He could use some of the interest now. After all, one could not expect very much interest on a dime.

Tony began to hear a distant noise much like the roar of a far-off plane. Was it possible that a searching party was out looking for him and Bill? He rode the next wave to its crest; maybe he could signal the plane if it got near enough. Tony saw no plane but he saw something else that struck terror to his heart. The noise was caused by the waves lashing against reefs near the shore. He had seen enough of those shores from his plane to know that no human could get through those boiling waters alive. Now he could feel the undertow carry him along; the roar pounded in his ears and the water threw him about like an animated puppet. There seemed to be no sense in swimming any more even if that were possible. This probably was the end.

Tony, with his little cross clutched tightly in his hand, clearly saw Grandma standing boldly in a raging storm that once swept their little Illinois farm. Through the roar he clearly heard her voice, as clearly as he had heard it on that day when he sought shelter in her skirts, "Hold Thou Thy cross before my closing eyes." Tony now understood why Grandma had been so calm. He no longer was afraid either, for he felt the nearness of His Christ. A mighty wave tossed the soldier high into the air and then plunged him into black oblivion.

Tony was recalled to consciousness by the sound of voices. For a moment he lay with eyes closed listening to them. He could not recall where he was or how he had arrived there, only the place seemed warm and comfortable. While trying to adjust his thoughts he became aware that his body felt sore and battered as if he had been the victim of a steam roller. Gradually the roar in his ears subsided and the voices became clearer; what they were saying he could not understand. He lay pondering the matter and finally realized that he had to face his fate sooner or later and it probably did not make much difference if the voices were Japs' or cannibals'. So he tentatively opened his eyes and looked into the hideous faces of the men who stood over him with upraised spears. He quickly closed them again. Was he still dreaming about that mission service in Gillespie? These men certainly tallied with the description given by the pastor back there. They wore boar tusks in their noses and were streaked with white paint, and their hair looked like a haystack in a storm.

A light jab of a spear told Tony that he was not dreaming, that these men were real. Anyway, they were not Japs. So he opened his eyes wide; there was no sense in stalling; what lay ahead had to be faced. Animated jabber went through the group when it saw that Tony was looking at them. Then the

leader of the group, at least the most hideous one, spoke.

"You belong him Jap?"

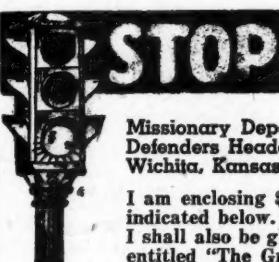
Slowly it seeped through Tony's numb consciousness. These men were speaking English! Could they be some of the people the missionaries had converted? They did not look very converted, still they talked English and that was something. He had to take a chance, maybe he could talk them into helping him.

"Hi-ya, fellows," he said with a wave of his hand in mock salute. Something shining dropped from his hand and for a moment lay glistening in the sun before it was lost in the folds of his blouse. Tony was bewildered at the effect his words seemed to have on these men. Their spears dropped like magic and huge smiles went over those hideous faces. Then he understood as he followed the finger pointing to the neck of his blouse and heard the chief speak,

"You belong him Jesus. You number one man? We belong him Jesus too."

Tony blinked away the tears that came to his eyes. Grandma was right. The Lord did carry him through. Those horny hands were so tender as they carried Tony to their village sheltered in the palms. A peaceful languor stole over the tired and battered boy—somehow everything would be all right now. And Grandma was right as usual. Leave it to the Lord and He will open a door through any wall. As he dropped off into dreamless slumber of exhaustion he seemed to hear the words of that minister in Gillespie, "You will be surprised at the interest God pays." Was all this interest on a dime?

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"THE ransomed of the Lord shall come to Zion with songs and everlasting joy."

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(6) LO, HE IS RISEN. By Yale-Robertson. Written for full chorus, this interesting Anthem includes a duet for soprano and alto, and closes with all voices singing "Hail to the dawn immortal, Sentries and seals were vain, Angels are guarding the portal, Jesus is risen again!" PRICE 14 CENTS.

(7) HE LIVES. Words and Music by A. H. and B. D. Ackley, arranged by Griffith Jones. This Gospel Hymn Anthem is based on A. H. Ackley's beautiful "He Lives," includes a setting by B. D. Ackley, "Let the Beauty of Jesus Be Seen In Me," and "He Rose Triumphant," by the same composer. A portion of the "Hallelujah Chorus" from Handel's "Messiah," completes the number. PRICE 16 CENTS.

(8) VERY EARLY IN THE MORNING. By C. Austin Miles. This grand creation includes solo passages for soprano, alto and bass, and duets for soprano, and alto, with majestic sections for full chorus. An Anthem capable of impressive interpretation, suitable for

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BACKSLIDERS OF THE BIBLE. By Rev. D. B. Eastep. Zondervan Publishing House. Pages 72. Price 50 cents.

MR. EASTEP has chosen a striking subject about which to write . . . for backsliding is a common failing. In his study, he found that God loves backsliders, and wishes them to be reclaimed. When they turn in true repentance, many prove to be a greater blessing than before. We read:

"If these simple studies in backsliding will help some discouraged child of God to return to the Father's house, the Author will feel that the effort and time spent were well worth while."

The lives of seven backsliders of the Bible are portrayed: "Naomi, A Backslidden Mother-in-Law." "Jonah, A Backslidden Missionary." "Peter, A Backslidden Minister." "Lot, A Backslidden Mayor." "Samson, A Backslidden Magistrate." "David, A Backslidden Monarch." "Mary, A Backslidden Mother."

"Backsliding, which breaks the bond of fellowship between God and His children, brings nothing but sorrow. Time spent out of His fellowship is wasted time," says the author.

THE SHADOWS OF LIFE. Rev. Carl J. E. Nelson. Published by the Author. Pages 55. Price 35 cents.

IN 1910 Mr. Nelson was on the verge of death from tuberculosis, the physician's verdict being, "but two weeks to live." In 1945, thirty-five years later, he published the present book. He stands

today a living proof of the adage, "Man's extremity is God's opportunity."

Having passed, as he says, through the "School of Affliction" for many years, he has always found the Lord a precious Comforter in time of need. Some things can be learned only through suffering. Blessings become more vivid and precious when silhouetted against a background of shadows. Mr. Nelson says: "A picture is a combination of lights and shadows. Without shadows there would be only a blank piece of white paper. Without lights only a blank black paper. The most beautiful picture is a perfect blending of lights and shadows. Our heavenly Father is a Master Artist. He knows how to blend the lights and shadows for our good."

The Author writes understandingly of the meaning of human tribulation. It keeps down self-exaltation, makes us humble and trusting. It causes us to be homesick for heaven, and helps maintain a balance. It fits us for useful service and makes us sympathetic. Through it, we become chosen vessels fit for His use, and finally will reflect His image.

IN THE HEAVENLIES. Cosa Elizabeth Reynolds. Published by the Author. Pages 63. Price 60 cents.

CHRISTIANS who enjoy good writing and appreciate poetry with a spiritual motif will revel in this little volume. Miss Reynolds seems to make words sing, as the following excerpts suggest:

Beyond the moon, beyond the sun,
Beyond the stars when day is done,
Brighter by far than every one!

And He is mine—
Jesus Divine!

•

Heaven must be mountain upon
mountain,
Green or gray with mist;
Rugged outlines, distant stretches,
Foggy or sun-kissed.

Heaven must be green as moun-
tain pine tree,
Blue as cloudless sky;
Pink as summer rhododendron,
Gold as daisy's eye.

Heaven must be joyous as the
brooklet,
Dancing o'er the hill;
For Heaven is fashioned, like
the mountains,
By the Master's skill.

•

Defender . . . 27

Miss Reynolds, a native of Virginia, has written poetry since her high school days. She spent five years in China as a faith missionary, working in a North China Baptist station. She is now associated with the Baptist Orphanage of Virginia.

SHOULD PROHIBITION RETURN?
By Dr. George B. Cutten. Fleming H. Revell Company. Pages 157. Price \$1.50.

DR. CUTTEN, former president of Colgate University, well-known lecturer and writer, gathered much documentary material, including State and Federal statistics, in preparing his polemic against the liquor traffic. He portrays this business as the most daring fifth column of the present crisis.

With transportation facilities limited, liquor is a "must" freight. Scotch whisky made of Scotch grain came to this Country when we were straining every resource to ship grain to Britain. Brandy and wines went to Australia when General MacArthur could not get war supplies, even though an attack against Australia was threatened.

The liquor traffic costs America approximately nineteen billion dollars a year. With every means being used to finance the war, this enormous sum is employed to promote inefficiency and waste. Other nations have decreased the manufacture of alcoholic beverages, but the United States stands alone in increasing their consumption.

Dr. Cutten remarks: "There is one thing upon which we agree: the morale which comes out of a bottle is not the morale to put into a battle. No officer ever gave a wrong command because he remained sober."

The volume contains nine convincing chapters: "Do Bottles Win Battles?" "Wine is a Mocker," "Crime and Liquor," "The Cost of Drink," "John Barleycorn, a Fraudulent Advertiser," "The Time Killer in Industry," "Taverns Outnumber Churches," "The Menace of Alcohol," and "Prohibition."

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INTERNATIONAL SUNDAY SCHOOL LESSON COMMENTS

March 4, 1945

Jesus Teaches Forgiveness
Matthew 18, 20.

GOLDEN TEXT: "If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." *Matthew 6:14-15.*

Christianity is both vertical and horizontal. Vertically, it has to do with man's relation to his God. Horizontally, it has to do with man's relation to his fellowman. "Adam, where art thou?" was God's first question to the human race. "Where is Abel thy brother?" was the second question. The Lesson for today is concerned with the believer's relationships to other people.

I. SOUL VALUES. Jesus is primarily concerned with saving lost souls. Hence, the statement regarding His mission in the world: "The Son of man is come to seek that which was lost."

The parable of the Lost Sheep follows. Had there been only one sinner in the world—and had that one been you, the Lord of glory would have left the ivory palaces for YOU alone. This story breathes brotherly-kindness, leading to special instruction regarding FORGIVENESS.

Matthew 18:15-19 offers a code of discipline for the future Church. Differences between believers are inevitable. Jesus knew the frailties of human nature. He wished to protect the Church from the consequences of dissension over personal matters. Believers are to conduct themselves as if the Lord Himself was at all times present in their midst. (See verse 20.)

2. THE LAW OF FORGIVENESS. As Jesus finished His discourse on the treatment of personal offenders, Peter inquired how many times one should forgive the same person. Previous chapters of Matthew's Gospel tell of disputes among the disciples. Peter always figured prominently during such controversies. In a recent dispute, he had been an object of special envy. His forwardness

did not endear him to other members of the group. Insinuations were levelled in his direction . . . and he wished to know how long he was to stand it! Till seven times?

The Jews taught in their code that three times, but not the fourth, was the proper number. Peter was willing to extend the matter somewhat. But Jesus went beyond the farthest range of the disciples. No limit exists where forgiveness is sincerely asked. "UNTIL SEVENTY TIMES SEVEN."

(Read *Matthew 18:21-35.*) The officer, a revenue-collector, owed the King a large sum—about eight million dollars. Embezzlement of funds is implied in the story. Payment could not be made. The officer pleaded for forgiveness. The King was moved with compassion. This is the attitude of God toward penitent sinners.

The officer, in turn, sought out another servant who was his debtor and treated him most cruelly. The King heard of the incident and again placed the officer under arrest. "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not even one his brother their trespasses."

3. GOD FORGETS. A great Preacher delivered a powerful sermon. Many accepted Christ. His deacons gathered around him at the close, saying: "Jim, that was your greatest effort. If you live a hundred years, you will never give a more forceful message. You are tired. Go home and get some rest."

The Preacher had told a simple story—the story of his conversion. As a boy his mother had taught him to lisp the Name of Jesus. During young manhood he drifted far into sin. He broke all the Ten Commandments, save one. God reached into the gutter, lifted him out, placed his feet upon a rock, and located him in the pulpit. "The Lord has saved me and He can save you," said the good man.

But during the sermon he told of breaking his Mother's heart, causing her to bathe the pillow night after night with bitter tears. Speaking under deep emotion, he exclaimed: "I can never for-

give myself for the pain I put in my Mother's precious heart."

Now the audience is gone. The Pastor stands alone in his pulpit, meditating. He is cooling off a bit, before going into the night air. Only the sexton remains—except one other person. The lights have been dimmed.

The other person, an aged Mother moved silently down the aisle, and into the pulpit. On her hair is the snow of many winters. She places her frail and tender arms about the neck of the Preacher—and kisses him. "Jimmie," she says, "Mother was proud of you tonight. God preached a wonderful sermon through you. But Jimmie, what made you say those awful things about having been so wicked. Why, Jimmie! you were never bad, like that! YOU just could not have done such terrible things."

His Mother had FORGIVEN . . . and she had FORGOTTEN.

God's heart is full of Mother love. God forgives and God forgets. He remembers our sins against us no more, forever. (See *Psalm 103:10-13.*)

March 11, 1945

The Cost of Discipleship
Matthew 19

GOLDEN TEXT: "If any man will come after me, let him deny himself, and take up his cross, and follow me." *Matthew 16:24.*

Following last week's Lesson, Jesus concluded His ministry in Galilee and turned toward Jerusalem where death awaited. Along the route "great multitudes followed him," while the Jewish leaders discussed ways for trapping Him. It was only a matter of days until the Cross. He journeyed south on the east of Jordan. This river would be crossed at Jericho. From thence westward to Bethany and Jerusalem. The events of today's Lesson occurred in Perea.

1. REGARDING CHASTITY. (Read *Matthew 19:3-12.*) The major thought emphasized here is that of personal chastity. Verses 13-15, immediately fol-

lowing, presents Christ in the role of blessing children. He says: "Of such is the kingdom of heaven." Little children have pure minds, clean hearts and clear consciences.

After hearing the Master give profound teaching on the subject of heart purity, the disciples exclaimed: "If the case of the man be so with his wife, it is not good to marry." He answered: "All men cannot receive this saying." It was only for illuminated souls of special calling and anointing.

"For there are some eunuchs which were so born." Persons constitutionally incapable of marriage. "There are some made eunuchs of men." Persons rendered incapable by others. "There are eunuchs for the Kingdom of Heaven's sake. He that is able, let him receive it." Some, to do God's work better, deliberately choose this state.

2. THE RICH YOUNG RULER. (Read Matthew 19:16-26.) This man was held in high repute by the people. He addressed Jesus as "Good Master." To him, the Master was simply a learned Teacher. He lacked true knowledge of Christ's deity. Our Lord therefore defined the meaning of the word "good," as applied to his situation. He said: "There is none good but God." There was an indirect affirmation of His deity. The young man was appropriately reproved.

"What good thing shall I do, that I may have eternal life?" was the rich young ruler's question. Jesus first invited his attention to the Commandments. Our Lord saw in him extraordinary capacities. He had WEALTH, which if dedicated, could do great good. He had YOUTH, which meant many possible years of service ahead. He had POWER, which might be used to bless others. He had good MORALS. He had CHARACTER. He had AMBITION, INTELLIGENCE, and was teachable. He had an excellent CONSCIENCE. Mark says Jesus loved him. Yet the young man was shackled to a fetish.

3. ONE BESETTING SIN. Jesus saw beyond the veneer, deep into the soul of the inquirer. One thing stood in his way. He was wealthy. "Go, sell that which thou hast, and give it to the poor . . . follow me," said the Christ. The demand was too great. "He went away sorrowful: for he had great possessions." Money was the fox that gnawed at his heart while he passionately embraced it. He held to one thing so tightly that he lost everything. The idol was not cast out!

The reference to "the sin which doth so easily beset us," in Hebrews 12:1,

must be considered at this point. Every person who develops spiritually, sooner or later becomes conscious of one major tendency toward evil—one particular besetting sin. It dogs his steps, haunts his soul, comes before him when he prays, fills him with a sense of inward guilt, causes conscience to lash him. It comes between him and his Lord. **THE MONSTER MUST BE UPROOTED AND DESTROYED.**

Ask yourself: "What is my besetting sin? What needs most to be eliminated from my life in order that I may enjoy the fullness of Christ?"

Eternal life is obtained, not through good works, but by whole-heartedly embracing Christ.

Lord Jesus, I long to be perfectly whole, I want Thee forever to live in my soul. Break down every idol, cast out every foe,

Now wash me and I shall be whiter than snow.

March 18, 1945

The Law of Life

Matthew 22:34-46; 23 and 25.

GOLDEN TEXT: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." Matthew 22:37-39.

After Peter made the "Great Confession," Jesus repeatedly warned the disciples they were going to Jerusalem for the Passover, which would be ac-

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accompanied by His death. Following the conversation with the rich young ruler, they crossed Jordan at Jericho. There Zacchaeus, another rich man, became a believer. From Bethphage, the Triumphal Procession passed into Jerusalem. Jesus foretold the destruction of Jerusalem, and events of the end-time. He gave them Parables of the Ten Virgins and Talents.

1. THE VOICE OF AUTHORITY. Pharisees and Sadducees invented all sorts of schemes to entrap Jesus. In debate, He proved their Master. Failing to publicly humiliate Him, they resorted to physical violence. (See Matthew 22:34-46.) The text says that during this debate, "No man was able to answer him a word."

Matthew is the only one of the four Evangelists who records the terrible denunciations contained in chapter 23. The first twelve verses were addressed to the disciples, the balance to the Scribes and Pharisees. The disciples were admonished to pay strict attention when the Law of Moses was read . . . but to avoid the hypocritical practices of those who did the reading. (Read Matthew 23.)

"For they bind heavy burdens on men's shoulders." Irksome legal rites rigorously enforced by men of shameless inconsistency. "They make broad their phylacteries." Strips of parchment bearing Scripture texts, worn on the forehead, arm and side while praying. "And enlarge the borders of their garments." Fringes of their upper garments. "Love uppermost rooms, chief seats in synagogues, and to be called Rabbi, Rabbi." Egotism surfeited their darkened souls and blinded them to the spiritual light then being manifested in the Person of the Christ.

More powerful verbal thunderbolts never fell upon human ears than our Lord released on this occasion: "Woe unto you, scribes and Pharisees, hypocrites! . . . Ye shall receive the greater damnation . . . Woe unto you, ye blind guides . . . Ye fools and blind . . . Ye are like unto whited sepulchres . . . Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? . . . I send unto you prophets, some of them shall ye scourge in your synagogues, and persecute them from city to city."

This polemic created a permanent chasm between Judaism and Christianity. Jesus became a "marked Man."

—Turn To Page 30.

. . . From Page 29 . . .

Those who had previously engaged Him in argument, now resolved to take His life. The chapter concludes with a reference to His Second Coming: "O Jerusalem, Jerusalem . . . Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

2. IMPORTANT PREDICTIONS. (Read Matthew 25:1-13.) The Parable of the Ten Virgins is for those who "love his appearing." It illustrates the vigilant and expectant attitude of faith. The two groups are not distinguished as good and bad, but rather "wise" and "foolish." The "lamps" denote that Christian profession which is common to all believers. The "oil" symbolizes the Holy Spirit. Mere mental assent to Christian ideals, vacillating pretense of being a Christian, observance of formal and ritualistic ceremonies—these will not suffice. Only those illuminated by the Holy Spirit will be ushered into the Bridegroom's presence during the closing period of this age.

(Read Matthew 25:14-30.) The rich man, journeying into a far country, left five talents with one servant, two with another and one with a third, to be invested. This wealth is called "goods," typifying gifts and endowments, natural and spiritual, given by Christ to His followers for appropriation in Christian service. While the proportion of gifts differed in each, the same fidelity was required of all.

"He that receiveth five went and traded." Expressive of activity put forth in promoting kingdom interests. The servant with two talents was equally faithful. "But the third digged in the earth, and hid his lord's money." He did not mis-spend or steal, but was lazy, indolent, a victim of inertia. When the owner returned, he said to first two, "Well done"—and both were commended in the same terms. The third was denounced as "wicked" and "slothful." Every follower of Christ is expected to keep busy, using every available talent, exhausting every opportunity to serve.

(Read Matthew 25:31-46.) The Parable of the sheep and goats points to the time "when the Son of man shall come in his glory." Christ will exercise judicial authority. "Before him shall be gathered all nations." This will be, in the truest sense, a "World Court." The attitude of a nation TOWARD CHRISTIANS within its borders will be the determining factor as to its destiny.

March 25, 1945

The Last Week

Matthew 21, 26, 27:1-56.

GOLDEN TEXT: "Blessed is he that cometh in the name of the Lord; Hosanna in the highest." Matthew 21:9.

The events of today's Lesson, took place on the first day of "Passion Week." This was the most important week in human history. It marked culmination of God's plan to redeem mankind. At the end of the week, Jesus made the supreme sacrifice, went to the tomb, and came forth Victor over death, hades and the grave.

During the week occurred the Triumphal Entry, the second cleansing of the Temple, the withering of the fig tree, a day of teaching, anointing by Mary, and the proclamation of significant end-time prophecies. Judas betrayed the Lord, the disciples kept the Passover feast and adjourned to Gethsemane where Jesus was arrested, taken through six trials, condemned and crucified.

1. TRIUMPHAL ENTRY IN PROPHECY. (Read Matthew 21:1-11.) Matthew linked Old Testament prophecies to Gospel facts. He says: "All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." Thus, he quoted Zechariah 9:9, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, the King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

Jesus had completed the long journey from Galilee to Bethany, and was just ready to enter Jerusalem. Pilgrims were there from distant places for the Passover. Word quickly circulated that the Great Teacher was on the highway. Two disciples were sent to borrow an ass, which Jesus mounted for the last stage of the journey.

Multitudes were soon milling about Him, shouting, in their enthusiasm, that the Healer was there. Someone threw a

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cloak to the road, and others followed. Branches from trees were likewise strewn along the way. Flowers were scattered. Thousands took up the chant: "Hosanna! Blessed is he that cometh in the name of the Lord; Hosanna in the highest!" The Jewish leaders "were sore displeased" at this expression of confidence in, and demonstration of praise for, the Christ. They resolved to take His life.

The Triumphal Entry marked the end of Judaism as a God-used system of religion. Henceforth "Ichabod" would be written over the door. God turned His back, and they shouted, "His blood be on us, and on our children." Small wonder that Jesus paused on a hilltop above the city "and wept over it, Saying . . . thou knewest not the time of thy visitation."

2. TEMPLE AND FIG TREE. (Read Matthew 21:12-22.) It was no longer safe for our Lord to sleep in the city, nor, from the day of His Triumphal Entry, did He pass one night there, save the last fatal one. As the first cleansing of the Temple was on His first visit to Jerusalem, so the second cleansing was on His last. He did not spare the imposers who were desecrating the place of worship: "Jesus cast out all them . . . and overthrew the tables of the money-changers."

Why should divine inspiration have placed the spotlight upon a seemingly insignificant Fig Tree—when the events of Passion Week were being recorded? The answer: Because Jewry is represented as a Fig Tree in Scriptural symbolism. (See Jeremiah 24:1-8.) Christ's encounter with the barren Fig Tree symbolized His encounter with Judaism.

He had stolen forth from the dear roof at Bethany to the "mountain to pray, and continued all night in prayer," according to Luke's account. "In the morning," He passed through Bethphage, enroute Jerusalem. Bethphage means "fig-region" or "house of figs." Our Lord saw a tree in the distance. It was covered with beautiful leaves—typifying external religious observances, long robes, fasts, feasts, washing of feet, public prayer, affected piety, hypocritical gestures coating sinful natures.

Christ's curse did not make the tree barren . . . but rather sealed up its barrenness. "And presently the fig tree withered away." The glorious Gospel of the Lord Jesus was soon to replace Judaism in the economy of God. This clarifies the issues of the debate recorded further in the Lesson—Matthew 21:28-32.

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For an explanation of Christ as the rejected and retrieved Cornerstone of the Church (Verses 33-46) see pages 61 to 76 of Dr. Winrod's book, "The Great Christian Pledge."

(Read Matthew 27:1-56.) The conspiracy of "all the chief priests and elders" . . . the downfall of Judas . . . the cry of the frenzied mob, "Let him be crucified" . . . the release of Barabbas . . . the scarlet robe, crown of thorns and other indignities . . . are tragic events, intimately associated with the cursing of the Fig Tree.

The cry from Calvary, "My God, my God, why hast thou forsaken me?" showed that our Lord went through the ordeal of Vicarious Sacrifice alone. He became our Sin-bearer, our Substitute for sin. He knew no sin but became sin! He was judged for our sins. God, the Father, withdrew . . . for His eye is too holy to look upon sin. Hence, the Lord's heart-rending cry in that sad hour.

April 1, 1945
The Easter Lesson
Matthew 27:57 to 28:10

GOLDEN TEXT: "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Hebrews 12:1-2.

This Lesson begins the Second Quarter of the new year. The next twelve will follow the theme, "The Unfolding Drama of Bible History." The "Drama" began "before the foundation of the world" when the "script" was being prepared, but the curtain did not rise on the lighted stage until Abraham appeared. Player after player passed in front of the foot-lights of human history, until the Star entered (Christ, the Bright and Morning Star), to bring the Drama to a magnificent climax.

Matthew gives more details than the other Gospels regarding the arrest, trial and crucifixion of Jesus . . . but all four accounts should be examined to obtain a complete picture of the greatest tragedy upon justice the world has ever known.

1. THE TORN VEIL. A thick gorgeously-wrought Veil hung in the Jerusalem Temple between the "holy place" and the "holiest of all." Into this latter section none might enter, not even the

high priest, save once a year—on the Day of Atonement, and then only with blood in his hands to be sprinkled "upon and before the mercy-seat seven times." Leviticus 16:14. This act signified access for sinners to a holy God through atoning blood.

Now, the great atoning Sacrifice of which other sacrifices were a type, was being provided on the altar of a Cross. Access to God could not be longer denied. So, the moment the Victim expired, the thick Veil, which for so many centuries had hung as a dread symbol, separating God and guilty men, was "RENT IN TWAIN FROM TOP TO BOTTOM." How emphatic the statement; As if to say, Come boldly now to the Throne of Grace—the partition has been completely destroyed. The Mercy-seat stands open to the gaze of sinners. Before Calvary, it was death to go into the "holiest of all." After Calvary, it became death to stay out.

2. PROPHECY AND CHRIST'S TOMB. (Read Matthew 27:57-66.) A violent earthquake accompanied the death of Christ. The Temple rocked, the Veil fell, tombs were opened. "Saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared to many." As the rending of the Veil opened the way to God's presence, so this resurrection of Old Testament saints demonstrated Christ's power over death for others. It was not until after Jesus arose that the departed ones came forth. Christ was Himself, "the first-fruits of them that slept."

Joseph of Arimathea, a rich man, fulfilled Isaiah's prophecy that the Lord should "make his grave with the wicked and with the rich in his death." Joseph "went to Pilate, and begged the body of Jesus."

The tomb was new, situated in a garden, and had never been put to use. These particulars are noted in order to give fullest evidence of His resurrection. Not only this, but Jews determined to make impossible any attempt on the part of disciples to claim His predicted resurrection. Their leaders appeared before Pilate, saying: "That deceiver said, while he was yet alive, After three days I will rise again." They asked that the Roman seal be placed on the sepulcher and a guard stationed around it for three days. This was immediately done. To leave the tomb in any way, except by

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supernatural power, was made impossible.

The record of Matthew 27:65-66, shows that both Romans and Jews cooperated in sealing the tomb and establishing the military watch. What must have been the predicament of the persecutors, when later they tried to "buy off" the soldiers, urging them to say, "His disciples came by night, and stole him away while we slept!"

3. UP FROM THE GRAVE HE AROSE. (Read Matthew 28:1-10.) The first appearance of daybreak found good women making their way to the tomb. So many strange things were happening, that even the "great earthquake" did not deter them. An angelic guest was present. The lightning-luster of this being overawed everyone present, including the soldiers. "And for fear of him the keepers did shake, and became as dead men."

But, the angel dealt patiently, kindly with Christ's followers. "And the angel said unto the women, Fear not YE." The "ye" here is emphatic and contrasts with the state in which the guards found themselves. One writer paraphrases the incident as follows: "Let those puny creatures, sent to keep the Living One among the dead, for fear of me shake and become as dead men; but ye that have come hither on another errand, fear not ye."

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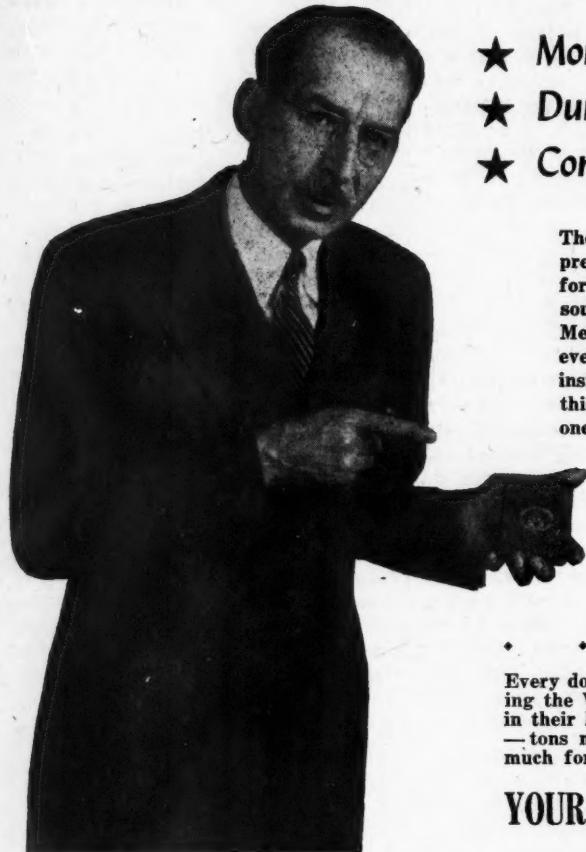
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